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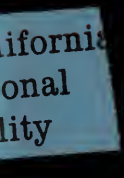
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The Second Prayer Book of Edward. VI.

THE
ORTHOLOGICAL
INSTITUTE,
45, GORDON SQUARE,
LONDON, W.C.1.
ENGLAND.

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THE SECOND PRAYER-BOOK

OF

KING EDWARD VI.

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THE SECOND PRAYER-BOOK

OF

KING EDWARD VI

1552

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GRIFFITH, FARRAN, OKEDEN & WELSH

(SUCCESSORS TO NEWBERY AND HARRIS)

WEST CORNER ST PAUL'S CHURCHYARD, LONDON

AND SYDNEY

HISTORICAL INTRODUCTION.

THE Second Prayer-Book of King Edward VI., which is here before the reader, exhibited, throughout, a strong divergence from the principles which had marked the structure of the First Book. That Book had been drawn up with care from the ancient Liturgies of the Western Church, and aimed, as the Preface declared, at preserving "the godly and decent order of the ancient fathers," while it omitted accretions with which later times had injured it. The result was, as will be specially seen by an examination of the Communion Service, that the First Liturgy of King Edward followed closely the ancient Canon, only it was in English. In the Second Book aim was taken to weaken this identity, and Catholic antiquity was seriously departed from.

The common opinion is, that this change was due to the influence of foreign Reformers, but Mr Procter, in his excellent *History of the Book of Common Prayer*, has shown us that this opinion must be largely qualified. Indirectly, indeed, the English Reformers were being affected by the progress of thought on the Continent; but so far as their action was concerned with respect to the Liturgy, the author we have just referred to shows that it was spontaneous, and that though Bucer, who was made Regius Professor of Divinity at Cambridge in 1549, published a somewhat voluminous treatise on the subject, it was not in the hands of the revisers until they had finished their work. (Procter, pp. 38-43.)

The publication of the First Book was, on the whole, well received in England. It was seen that the Ceremonial to which men had been accustomed in years past, remained; and no violence was done to religious feeling. But the march of events was rapid and strong. The crimes of the Duke of Somerset represented the bad side of the movement against the old order; the action of Ridley and Hooper was the conscientious enforcement of views, which regarded the communion of the individual soul with God as of greater importance than the maintenance of Catholic unity. Ridley had been one of the most zealous destroyers of the ancient "Mass Books" and images in churches; and one of his first acts on his appointment to the see of London, was to remove the stone altar from St Paul's Cathedral, and to substitute a table. Hooper preached, somewhat violently, doctrine in unison with this action, and an Order in Council, promulgated Nov. 1550, directed that altars were to be everywhere removed, and statements were prepared to reconcile parishioners to the change.

The question of ecclesiastical vestments had come to the forefront when Hooper, who was nominated to the see of Gloucester, refused to be consecrated in the legal Episcopal robes, and after a warm controversy with Ridley on the point, was sent to the Fleet for contumacy. Then he yielded, on the understanding that after his consecration he should not be compelled to wear the obnoxious vestments on all occasions in his diocese.

It is no wonder therefore that the First Prayer-Book was no sooner published than fresh alterations were called for. At the simultaneous meeting of Convocation and Parliament in 1550 the question was opened, doubts were expressed about what holidays should be observed, what should be the dress of the minister, what the words of administration of Holy

Communion; and a committee of divines, under the presidency of Archbishop Cranmer, was appointed. This committee drew up the Second Book. They proceeded slowly with their work, for they began in the autumn of 1550. Next year there was a long private discussion concerning the manner of Christ's presence in the Sacrament. On the 23rd of January 1552 (the day after Somerset was beheaded) Parliament met, and next day Convocation. Then Cranmer produced the amended book. On the 6th of April following, the Act of Uniformity was passed, which was to bring it into use. It is to be noticed that this Act explained that the alterations had been made in order to "render the book fully perfect in all such places in which it was necessary to be made more earnest and fit for the stirring up of all Christian people to the true honouring of Almighty God, and with no intention of condemning the doctrine of the former book." It also emphatically declared that the First Book had *contained nothing but what was agreeable to the Word of God and the Primitive Church.* For some reason a long interval was fixed before the new book was to come into use, viz., the ensuing All Saints' Day. It may have been that there was, on the one hand, a fear that those who, like Bishop Gardiner, had accepted the First Book, would reject the Second, and, on the other, that the ardent Reform party wanted yet further alterations. In the interval the issue of the new book was suspended for the correction of certain faults, and it was not until October 27th that the "Black Rubric" was added at the end of the Communion Service, in explanation of the kneeling posture required of the Communicants.

As a matter of fact, as Canon Daniel observes, the Second Book of King Edward does not seem to have ever come into general use. In many congregations it was felt

that "the old was better," and any attempt to enforce penally the new Liturgy was prevented by the illness of the king, and the political excitements which filled his last days. In the following July he died. The accession of Queen Mary was the signal for the restoration for the time being of the Roman Service.

We have in our edition of the First Book referred the reader to the book itself to discover the differences between that and our present Liturgy, and so we now leave him to study out the differences between the two Liturgies of Edward. They are many and important, the principal being (1) the addition of the Sentences, Exhortation, Confession, and Absolution in the Daily Service, probably derived, though not verbally, from a service drawn up by the Calvinist Pullain for the French Refugees at Glastonbury (Procter, p. 45); (2) the addition of the Decalogue in the Communion Service; (3) the great changes made in the order of that service, and in the words of administration; (4) the omission of the Introits; (5) and the prohibition of the Ancient Vestments.

It may be well to point out, in conclusion, that the interest attaching to this book is purely historical. The second Liturgy of Edward VI. is not ours; it was abolished in the first year of Queen Mary, and has never been restored. In the reign of Elizabeth a new Liturgy was adopted by the Church of England, which was afterwards modified and altered at the Hampton Court Conference. But the authorised Prayer-Book is that of 1662. The nature of the successive changes we hope to show in ensuing volumes.

W. B.

THE BOKE OF

COMMON PRAYER AND ADMINISTRACION OF THE SACRAMENTES, AND OTHER RITES AND CEREMONIES IN THE CHURCHE OF ENGLAND.

Londini, in Officina
Edvvardi Whytchurche.
Cum privilegio ad imprimendum solum.
Anno 1552.

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xxi. The fourme and maner of makyng and consecrating of Bischoppes, Priestes, and Deacons.

THE PREFACE.

[In several copies the Act of Uniformity is printed before this Preface].

THERE was neuer anye thynge by the wytte of man so wel deuised, or so sure established, whiche (in continuance of tyme) hath not been corrupted: as (emong other thynges) it may playnlye appeare by the common prayers in the Churche commonlye called diuine seruyce: the firste originall and grounde whereof yf a manne woulde searche out by auncient fathers, he shall fynde that the same was not ordayned but of a good purpose, and for a great aduancemente of godlynesse. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) shoulde be readde ouer once in the yeare entendynge thereby, that the clergie and speciallye suche as were ministers of the congregacion, should (by often readynge and meditacion of Godde's woorde) be stirred up to godlynesse themselues, and be more able also to exhorte other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by dayly hearynge of holye scripture read in the Churche) should continuallye profyte more and more in the knowledge of God, and be the more inflamed with the loue of hys true religion. But these manye yeres passed, this godly and decent order of the auncient fathers hath been so altered, broken, and neglected, by plantinge in uncertayn Stories, Legendes, Respondes, Verses, vayne repeticions, Commemoracions, and Sinodalles, that commonlye when anye boke of the Bible was begonne, before three or foure Chapters were read out, al the rest were unread. And in thys sorte the boke of Esay was begonne in Aduent, and the boke of Genesis in Septuagesima: but they were onely begonne, and never read through. After a lyke sorte were other bokes of holy scripture used. And moreouer, whereas Sainct Paule woulde haue such language spoken to the people in the Churche, as thei might understande, and haue profite by hearing the same; the seruice in this Churche of Englande (these manye yeres) hath been read in Latyn to the people, whiche they understode not: so that they haue heard with their eares onely; and their heartes, spirite, and mynde, haue not been edified thereby. And furthermore, notwithstandynge that the auncient fathers haue diuided the Psalmes into seuen porcions, whereof euerye one was called a Nocturne; nowe of late tyme, a fewe of them haue been dayly sayd (and ofte repeated) and the

rest utterlye omitted. Moreover, the numbre and hardnesse of the rules, called the Pie, and the manyfolde chaungynges of the seruyce, was the cause, that to tourne the boke onely was so harde and intricate a matter, that manye tymes there was more busynesse to fynde out what shoulde be read, then to reade it when it was founde out.

These inconueniences therefore consydered, here is set furthe suche an order, whereby the same shalbe redressed. And for a redynesse in thys matter, here is drawen out a kalendar for that purpose, whiche is playne and easye to be understanden: wherin (so muche as may be) the readynge of holye scriptures is so set furthe, that all thynges shalbe doen in order, without breakynge one pyece thereof from another. For thys cause be cut of Anthemes, Respondes, Inuitatories, and suche lyke thynges, as dyd breake the continuall course of the readynge of the scripture. Yet because there is no remedye, but that of necessitie there must be some rules, therefore certayn rules are here sette furth, whiche as they be fewe in numbre, so they be playn and easie to be understanden. So that here you haue an order for prayer (as touchynge the readynge of holye scripture) muche agreable to the mynde and purpose of thold fathers, and a great deale more profitable and commodious, then that which of late was used. It is more profitable, because here are lefte out manye thynges, where of some be untrue, some uncertayn, some vayne and superstitious, and is ordeined nothynge to be read, but the very pure worde of God, the holye scriptures, or that which is euidentlye grounded upon the same, and that in such a language and order, as is most easy and playne for the understandynge bothe of the readers and hearers. It is also more commodious, bothe for the shortness thereof, and for the playnnesse of the order, and for that the rules be fewe and easye. Furthermore, by thys order, the curates shall nede none other bokes for their publyke seruice, but thys boke, and the Bible: By the meanse whereof, the people shall not be at so greate charge for bokes, as in tyme paste they haue been.

And where heretofore there hath been greate diuersitie in sayeng and syngyng in Churches within this realme, some folowynge Salisbury use, some of Herford use, some the use of Bangor, some of Yorke, and some of Lincolne. Nowe from hence furthe, all the whole realme shall haue but one use. And yf any woulde judge thys way more painfull, because that all thynges muste be read upon the booke where as before by the reason of so often repeticion, they could saye many thynges by heart; yf those men wyl weygh their labour, with the profyte and knowledge, which dayly they shal obtayne by readyng upon the boke, they wyl not refuse the payne, in cōsideracion of the great profite that shal ensue therof.

And for asmuche as nothynge can almoste be so playnly set furthe. but doubtes may ryse in the use and practisynge of the

same: To appease all suche diuersitie (yf any aryse), and for the resolucion of all doubtes concernynge the maner howe to understande doe and execute the thynges conteyned in this boke: the partes that so doubt, or diuersly take any thyng, shall alway resorte to the Byshoppe of the Diocesse, who by hys discrecion shall take order for the quietynge and appeasyng of the same: so that the same order be not contrarye to anye thynge conteyned in thys boke. And yf the Byshoppe of the Diocesse be in anye doubte, then maye he sende for the resolution thereof unto the Archebyshoppe.

Though it be appoynted in the afore wrytten Preface, that all thynges shalbe read and songe in the Churche in the Englyshe tongue, to the ende that the congregacion maye be thereby edified: yet it is not ment, but when menne say Mornyng and Euenynge prayer priuatly, they may saie the same in anye language that they themselues do understande.

And all Priestes and Deacons shalbe bounde to say dayly the Mornynge and Euenyng prayer, either priuatly or openly, excepte they be letted by preaching, studeing of diuinityie, or by some other urgent cause.

And the Curate that ministreth in every Parish Churche or Chapell, beyng at home, and not beyng otherwise reasonably letted, shall say the same in the Parishe Churche or Chapell where he ministreth, and shall tolle a belle thereto, a convenient tyme before he begyn, that suche as be disposed maye come to heare Goddes worde, and to praie with hym.

OF CEREMONIES,

WHY SOME BE ABOLISHED, AND SOME RETEINED.

Of suche ceremonies as be used in the church, and haue had their beginning by y^e^ institutiō of man: some at the first were of Godly entent and purpose deuised, and yet at length turned to vanitie and superstitiō: some entred into the church by undiscrete deuotiō, and such a zeale as was without knowledge: and for because thei were winked at in the beginning, thei grewe daily to more and more abuses: whiche not onely for their unprofitablenesse, but also because thei haue much blinded the people, and obscured the glory of God, are worthy to be cut awaie, and clene reiected. Other there be, which although thei haue been deuised by man, yet it is thought good to reserue them still, aswel for a decent order in the churche (for the whiche thei were first deuised) as because thei pertein to edification: whereunto all thynges doen in the churche (as the Apostle teacheth) ought to be referred. And although the kepyng or omittyng of a ceremonie (in it self considered) is but a small thynge: yet the wilful and contempteous transgression, and breakynge of a common order and discipline, is no small offence before God.

Let al thynges be doen emonge you (saith S. Paule) in a semely and due order. The appointmēt of the which order, perteineth not to priuate men: therefore no man ought to take in hand, nor presume to appoynt or alter any publique or common order in Christes church, except he be lawfully called and authorized thereunto.

And whereas as in this our tyme, the mindes of menne are so diuerse, that some thynke it a greate matter of conscience to departe from a pece of the least of their Ceremonies (thei be so addicted to their old customs :) and again on the other side, some be so new fāgled, that thei would innouate all thyng, and so do despise the old, that nothyng can like them, but that is new: it was thought expediēt, not so much to haue respect how to please and satisfie either of these parties, as how to please God, and profyte them both. And yet lest any man should be offēded (whom good reasone might satisfie) here be certain causes rēdred why some of the accustomed Ceremonies be put away, and some retayned and kept styll.

Some are put away, because the great excess and multitude of

thē hath so encreased in these latter daies, that the burthen of them was intolerable: whereof S. Augustine in his tyme complayned, that they were growen to such a numbre, that the state of Christian people was in worse case (concernyng that matter) then were the Jewes. And he counsayled yᵗ such yoke and burthē should be taken away, as tyme woulde serue quietly to doe it.

But what would S. Augustine haue sayed, if he had seen the ceremonies of late daies used among us? whereunto the multitude used in his time was not to be compared. This oure excessiue multitude of Ceremonies was so great, and many of them so darke: that they did more confounde and darken, then declare and set furth Christes benefites unto us.

And besides thys, Christes Gospell is not a Ceremonial lawe (as much of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe but in the fredome of spirite beynge content only with those Ceremonies, which do serue to a decent ordre and godly discipline, and such as be apte to stirre up the dull mynde of man, to the remembraunce of his duety to God, by some notable and speciall significacion, whereby he myght be edified.

Furthermore, the most weightie cause of thabolishemēt of certayn Ceremonies was, that thei were so farre abused, partly by the supersticious blyndnes of the rude and unlearned, and partly by the unsaciable auarice of suche as sought more their owne lucre, then the glory of God; that the abuses could not well be taken away, the thing remayning stil. But now as cōcerning those persones, which peraduenture wylbe offended, for that some of thold ceremonies are reteyned styl: if they cōsider, that without some Ceremonies it is not possible to kepe any ordre or quiete discipline in the churche, they shal easely perceyue iust cause to reforme their judgemētes. And yf thei thinke much that any of thold do remain, and would rather have all deuised anewe. Then suche men graunting some ceremonies conueniēt to be had, surely where the old may be well used, there thei cannot reasonably reproue the old only for their age without bewraying of their owne foly. For in suche a case, they ought rather to have reuerēce unto them for their antiquitie, if they wyl declare themselves to be more studious of unitie and concord, then of innouacions and newe fanglenes, which (asmuche as may be with the true setting furth of Christes Religion) is alwayes to be eschewed. Furthermore, such shall haue no just cause with the ceremonies reserued to be offended: For as those be taken away, which were moste abused, and dyd burthen men's consciences without any cause: so the other that remain are retayned for a Discipline and order, whiche (upon just causes) may be altered and chaunged, and therefore are not to be estemed equal with god's law. And moreouer they be neither darke nor dombe ceremonies: but are so sette forth, that euery man may understand what they doe mean, and

to what use thei do serve. So that it is not like that thei in time to come, should be abused as the other haue been. And in these our doinges, we condemne no other nacions, nor prescribe any thing, but to our owne people only. For we think it cōuenient that every country should use such ceremonies, as they shal think best to the settyng furth of Goddes honour or glory, and to the reducyng of the people to a most perfecte and godly lyuyng, without errour or Supersticion. And that they shoulde put awaye other thynges, whiche from tyme to tyme they perceyue to be moste abused, as in mennes ordinances it often chaunceth diuersely in diuerse countreyes.

THE TABLE AND KALENDAR

EXPRESSYNGE THE ORDRE OF THE PSALMES AND LESSONS, TO BE SAYED AT THE MORNYNG AND EUENING PRAIER THROUGHOUT THE YERE, EXCEPTE CERTAYN PROPER FEASTES, AS THE RULES FOLLOWYNGE MORE PLAINLYE DECLARE.

THE ORDER HOWE THE PSALTER IS APPOYNTED TO BE READDE.

THE Psalter shalbe readde through once euery Moneth. And because that some Monethes be longer than some other be, it is thought good to make them euen by thys meanes.

To everye Moneth shalbe appoynted (as concernynge thys purpose) just xxx dayes.

And because January and Marche hath one daie aboue the sayed numbre, and February whiche is placed betwene them bothe hath onely xxviii days: February shal borowe of either of the Monethes (of January and Marche) one daye. And so the Psalter which shalbe readde in February, muste begyn the last daye of January, and ende the first daye of Marche.

And where as May, July, August, October and December, have xxxi days a piece, it is ordered that the same Psalms shalbe read the laste daye of the sayed Monethes, whiche were reade the daye before. So that the Psalter may begyn agayn the fyrst day of the nexte Monethes ensuynge.

Nowe to know whate Psalms shalbe read euerye daye, loke in the Kalendar, the numbre that is appointed for the Psalmes, and then finde the same numbre in thys table, and upon that numbre shal you see, what Psalmes shalbe sayed at Mornyng and Euenyng prayer.

And where the cxix Psalme is diuided into xxii porcions, and is ouerlonge to be read at one tyme: it is so ordered, that at one tyme shall not be read aboue foure or fyve of the sayed porcions, as you shall perceyue to be noted in thys Table folowyng.

And here is also to be noted, that in thys table, and in all other partes of the Seruyce, where anye Psalmes are appoynted, the numbre is expressed after the greate Englyshe Bible, which from the ix Psalme unto the cxlviiithe Psalm (folowyng the division of the Hebrues) doth varie in numbres from the common Latyn translacion.

THE TABLE

For the Order of the Psalms, to be sayed at Mornyng and Evening Praier.

	¶ Morning Praier.	¶ Evening Praier.
i.	i, ii, iii, iv, v.	vi, vii, viii.
ii.	ix, x, xi.	xii, xiii, xiv.
iii.	xv, xvi, xvii.	xviii.
iv.	xix, xx, xxi.	xxii, xxiii.
v.	xxiv, xxv, xxvi.	xxvii, xxviii, xxix.
vi.	xxx, xxxi.	xxxii, xxxiii, xxxiv.
vii.	xxxv, xxxvi.	xxxvii.
viii.	xxxviii, xxxix, xl.	xli, xlii, xliii.
ix.	xliv, xlv, xlvi.	xlvii, xlviii, xlix.
x.	l, li, lii.	liii, liv, lv.
xi.	lvi, lvii, lviii.	lix, lx, lxi.
xii.	lxii, lxiii, lxiv.	lxv, lxvi, lxvii.
xiii.	lxviii.	lxix, lxx.
xiv.	lxxi, lxxii.	lxxiii, lxxiv.
xv.	lxxv, lxxvi, lxxvii.	lxxviii.
xvi.	lxxix, lxxx, lxxxi.	lxxxii, lxxxiii, lxxxiv, lxxxv.
xvii.	lxxxvi, lxxxvii, lxxxviii.	lxxxix.
xviii.	xc, xci, xcii.	xciii, xciv.
xix.	xcvi, xcvii.	xcviii, xcix, c, ci.
xx.	cii, ciii.	civ.
xxi.	cv.	cvi.
xxii.	cvii.	cviii, cix.
xxiii.	cx, cxi, cxii, cxiii.	cxiv, cxv.
xxiv.	cxvi, cxvii, cxviii.	cxix. Inde. iv.
xxv.	Inde. v.	Inde. iv.
xxvi.	Inde. v.	Inde. iv.
xxvii.	cxx, cxxi, cxxii, cxxiii, cxxiv, cxxv.	cxxvi, cxxvii, cxxviii, cxxix, cxxx, cxxxi.
xxviii.	cxxxii, cxxxiii, cxxxiv, cxxxv.	cxxxvi, cxxxvii, cxxxviii.
xxix.	cxxxix, cxl, cxli.	clxii, cxliii.
xxx.	cxliv, cxlv, cxlvi.	clxvii, clxviii, cxlix, cl.

THE ORDER

HOW THE REST OF HOLY SCRIPTURE (BESIDE THE PSALTER) IS APPOYNTED TO BE READ.

THOLD Testament is appointed for the firste lessons, at Morning and Evening praier, and shalbe read throughe every yere once, except certain bokes and chapiters, whiche be least edifyeng, and might best be spared, and therefore be lefte unread.

The Newe Testament is appoynted for the seconde Lessons, at Mornyng and Evenyng praier, and shalbe read over orderlye everye yere thrise, beside the Epistles and Gospelles: excepte the Apocalips, out of the whiche there be onelye certain Lessons appoynted, upon diuers proper feastes.

And to knowe what Lessons shalbe read everye daie: finde the daie of the Monethe in the Kalendar folowyng: and there ye shall perceiue the bokes and Chapiters, that shalbe read for the Lessons, both at Morning and Evening praier.

And here is to be noted, that whensoeuer there be any proper Psalmes or Lessons appoynted for anye feaste moveable or unmoveable: then the Psalms and Lessons appointed in the Kalendar, shall be omitted for that tyme.

Ye muste note also, that the Collect, Epistle, and Gospell, appoynted for the Sundai, shall serve all the wiek after, excepte there fall some feast that hath hys proper.

This is also to be noted, concernyng the Leape yeres, that the xxv daie of February, whiche in Leap year is compted for two daies, shall in those two daies alter neither Psalme nor Lesson: but the same Psalmes and Lessons, whiche be sayed the firste daye shall also serve for the seconde daie.

Also, wheresoever the begynnynge of any Lesson, Epistle, or Gospell is not expressed: there ye must begyn at the begynnyng of the Chapiter.

And wheresoever is not expressed howe farre shalbe read, there shall you reade to the ende of the Chapiter.

PROPER PSALMES AND LESSONS FOR DIVERSE FEASTES, AND DAYES,

AT MORNYNG AND EVENYNG PRAIER.

On Christemas dai at Mornyng praier.	Psalm xix. Psalm xlv. Psalm lxxxv.	The first Lesson. Esay. ix. The ii. Lesson. Luke ii. *unto* And unto mē a good wyl.
At Evenyng praier.	Psalm lxxxix. Psalm cx. Psalm cxxxii.	The first Lesson. Esa. vii. God spake once again to Achas. &c., *unto the end.* The second Lesson. Tit. iii. The kindness and love. &c. *unto* foolyshe questions.
On Sainct Stephenes day, at Mornyng praier.		The seconde Lesson. Actes vi. and vii. Stephen ful of fayth and power, *unto* And when fourtie yeres were. &c.
At Evening prayer.		The second Lesson. Acts vii. And when fourtie yeres were expired, there appeared unto Moses, &c. *unto* Stephen full of the holy ghost.
On Sainct John the Evāgelistes day, at Mornyng praier.		The secōd Lesson. Apocalips. i. The whole Chapter.
At Evening prayer.		The seconde Lesson. Apocalips. xxii.
On the Innocēts' day, at morning prayer.		The firste Lesson. Jeremie. xxxi. *unto* Moreover I heard Ephraim.
On the Circumcision day, at morning prayer.		The first Lesson. Genesis. xvii. The seconde Lesson. Roma. ii.
At Evening prayer.		The i. Lesson. Deut. x. And now Israel. &c The second Lesson. Collos. ii.
On the Epiphanie, at Morning Prayer.		The firste Lesson. Esay. lx. The seconde Lesson. Luke iii. And it fortuned, &c.

At Evening Prayer. The first lesson. Esay. xlix. The seconde lesson. John ii. After thys he went doune to Capernaum.

On Wednesdaie before Easter, at Evening prayer. The first lesson. Ozee. xiii. xiiii.

On Thursdaye before Easter, at Morning prayer. The first Lesson. Daniel. ix.

At Evening prayer. The first Lesson. Jeremie. xxxi.

On Good Friday, at Morning prayer. The first lesson. Genesis. xxii.

At Evening prayer. The first lesson. Esay. liii.

On Easter Even, at Morning prayer. The first lesson. Zachary. ix.

On Easter day, at Morning prayer. Psalm ii. Psalm lvii. Psalm cxi. The first lesson. Exodi. xii. The seconde lesson. Ro. vi.

At Evening prayer. Psalm cxiii. Psalm cxiiii. Psalm cxviii. The second lesson. Act. ii.

On Monday in Easter wiek, at Morning prayer. The seconde lesson. Math. xxviii.

At Evening prayer. The seconde lesson. Actes. iii.

On Tuesday in Easter wieke, at Morning prayer. The seconde lesson. Luke xxiiii. *unto* And beholde two of them.

At Evening prayer. The seconde Lesson. 1 Corin. xv.

On the Ascencion day, at Morning prayer. Psalm viii. Psalm xv. Psalm xxi. The ii. Lesson. John. xiiii.

At Evening prayer.	Psalm xxiiii. Psalm lxviii. Psalm cviii.	The ii. Lesson. Ephe. iiii.
On Whitsonday, at Morning prayer.	Psalm xlviii. Psalm xlvii. (*sic.*)	The seconde lesson. Act. x. Then Peter opened his. &c.
At Evening prayer.	Psalm ciiii. Psalm cxlv.	The second Lesson. Act. xix. It fortuned when Apollo went to Corinthū, &c. *unto* After these thyngs.
¶ On Trinitie Sonday, at Morning prayer.	The first lesson. Gene. xviii. The seconde lesson. Math. iii.	
Conversion of Saynct Paule, at Morning prayer.	The second lesson. Actes. xxii. *unto* They heard hym.	
At Evening prayer.	The second lesson. Acts. xxvi.	
Sainct Barnabie's day, at Morning prayer.	The seconde lesson. Acts. xiiii.	
At Evening prayer.	The second Lesson. Acts. xv. *unto* After certayne dayes.	
St. John baptistes day, at Morning prayer.	The first lesson. Malachi. iii. The seconde lesson. Math. iii.	
At Evening prayer.	The first lesson. Malachi. iiii. The seconde lesson. Math. xiv. *unto* When Jesus heard.	
Saincte Peter's day, at Morning prayer.	The seconde Lesson. Acts. iii.	
At Evening prayer.	The seconde Lesson. Acts. iiii.	
Al saincts' day at Morning prayer.	The first Lesson. Sapien. iii. *unto* Blessed is rather the barrayne. The second Lessō. Hebr. xi. xii. Sainctes by faith subdued. *unto* If you endure chastisyng.	
At Evening prayer.	The fyrst Lesson. Sapience. v. *unto* Hys jealosie also. The second Lesson. Apocalips xix. *unto* An I sawe an Angell stande.	

AN ALMANACK FOR NINETEEN YEARS.

The year of our Lord.	The Golden Number.	The epact.	The Cycle of the sun.	Dominical letter.	Easter day.
1552	xiv	iv	xxi	C. B.	xvii April.
1553	xv	xv	xxii	A.	ii April.
1554	xvi	xxvi	xxiii	G.	xxv March.
1555	xvii	vii	xxiv	F.	xiv April.
1556	xviii	xviii	xxv	E. D.	v April.
1557	xix	xxix	xxvi	C.	xviii April.
1558	i	xi	xxvii	B.	x April.
1559	ii	xxii	xxviii	A.	xxvi March.
1560	iii	iii	i	G. F.	xiv April.
1561	iv	xiv	ii	E.	vi April.
1562	v	xxv	iii	D.	22 Mar.
1563	vi	xxvi	iv	C.	11 April.
1564	vii	xvii	v	B. A.	3 April.
1565	viii	xxviii	vi	G.	22 April.
1566	ix	ix	vii	F.	7 April.
1567	x	xx	viii	E.	30 Mar.
1568	xi	i	ix	D. C.	8 Mar.
1569	xii	xii	x	B.	10 April
1570	xiii	xxiii	xi	A.	26 Mar.

JANUARY HATH XXXI. DAYS.

				Psalms.	MORNING PRAYER.		EVENING PRAYER.	
					1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson*
3	A	*Kalend.*	*Circumcision*	1	Gen. 17	Roma. 2	Deut. 10	Collos. 2
	b	4 No.		2	Gen. 1	Math. 1	Gene. 2	Roman 1
11	c	3 No.		3	3	2	4	2
	d	Prid. No.		4	5	3	6	3
19	e	*Nonas.*		5	7	4	8	4
8	f	8 Id.	*Epiphanie.*	6	Esai. 60	Luke 3	Esai. 49	Jhon 2
	g	7 Id.		7	Genesi 9	Math. 5	Gene. 11	Roma. 5
16	A	6 Id.		8	12	6	13	6
5	b	5 Id.		9	14	7	15	7
	c	4 Id.		10	16	8	17	8
10	d	3 Id.		11	18	9	19	9
2	e	Prid. Id.	*Solinaqua.*	12	20	10	21	10
	f	*Idus.*		13	22	11	23	11
10	g	19 kl.	Februarii.	14	24	12	25	12
	A	18 kl.		15	26	13	27	13
18	b	17 kl.	Term begin.	16	28	14	29	14
7	c	16 kl.		17	30	15	31	15
	d	15 kl.		18	32	16	33	16
15	e	14 kl.		19	34	17	35	1 Corin. 1
4	f	13 kl.		20	36	18	37	2
	g	12 kl.		21	39	19	39	3
12	A	11 kl.		22	40	20	41	4
1	b	10 kl.		23	42	21	43	5
	c	9 kl.		24	44	22	45	6
9	d	8 kl.	*Con. Paule.*	25	46	Act. 22	47	Acte. 26
	e	7 kl.		26	48	Mat. 23	49	1 Cor. 7
17	f	6 kl.		27	50	24	Exod. 1	8
6	g	5 kl.		28	Exodi 2	25	3	9
	A	4 kl.		29	4	26	5	10
14	b	3 kl.		30	6	27	7	11
3	c	*Prid.* kl.		1	8	28	9	12

FEBRUARY HATH XXVIII. DAYS.

				Psalms.	MORNING PRAYER.		EVENING PRAYER.	
					1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
	d	*Kalend.*	*Pur. Mary.*	2	Exod. 10	Marke 1	Exod. 11	1 Cor. 13
11	e	4 No.		3	12	2	13	14
19	f	3 No.		4	14	3	15	15
8	g	Prid. No.		5	16	4	17	16
	A	*Nonas.*		6	18	5	19	2 Cor. 1
16	b	8 Id.		7	20	6	21	2
5	c	7 Id.		8	22	7	23	3
	d	6 Id.		9	24	8	32	4
13	e	5 Id.		10	33	9	34	5
2	f	4 Id.	*Sol in pisc.*	11	35	10	40	6
	g	3 Id.		12	Lev. 18	11	Lev. 19	7
10	A	Prid. Id.		13	20	12	Nume 10	8
	b	*Idus.*		14	Nume 11	13	12	9
18	c	16 kl.	March.	15	13	14	14	10
7	d	15 kl.		16	15	15	16	11
	e	14 kl.		17	17	16	18	12
15	f	13 kl.		18	19	Luk. di. 1	20	13
4	g	12 kl.		19	21	di. 1	22	Galath. 1
	A	11 kl.		20	23	2	24	2
12	b	10 kl.		21	25	3	26	3
1	c	9 kl.		22	27	4	28	4
	d	8 kl.		23	29	5	30	5
9	e	7 kl.		24	31	6	32	6
	f	6 kl.	*S. Mathias.*	25	33	7	34	Ephesi. 1
17	g	5 kl.		26	35	8	36	2
6	A	4 kl.		27	Deut. 1	9	Deut. 2	3
	b	3 kl.		28	3	10	4	4
14	c	*Prid.* kl.		29	5	11	6	5

MARCH HATH XXXI. DAYS.

				Psalms.	MORNING PRAYER.		EVENING PRAYER.	
					1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
3	d	*Kalend.*		30	Deut. 7.	Luke 12	Deut. 8	Ephe. 6
	e	6 No.		1	9	13	10	Philip. 1
11	f	5 No.		2	11	14	12	2
	g	4 No.		3	13	15	14	3
19	A	3 No.		4	15	16	16	4
8	b	Prid. No.		5	17	17	18	Collo. 1
	c	*Nonas.*		6	19	18	20	2
16	d	8 Id.		7	21	19	22	3
5	e	7 Id.		8	23	20	24	4
	f	6 Id.		9	25	21	26	1 Thes. 1
13	g	5 Id.	Equinoctiu	10	27	22	28	2
2	A	4 Id.	*Sol in ariete*	11	29	23	30	3
	b	3 Id.		12	31	24	32	4
10	c	Prid. Id.		13	33	Jhon. 1.	34	5
	d	*Idus.*		14	Josue. 1.	2	Josue. 2.	2 Thes. 1
18	e	17 kl.	Aprilis.	15	3	3	3	2
7	f	16 kl.		16	4	4	4	3
	g	15 kl.		17	5	5	5	1 Timo. 1
15	A	14 kl.		18	6	6	6	2. 3
4	b	13 kl.		19	7	7	7	4
	c	12 kl.		20	8	8	8	5
12	d	11 kl.		21	9	9	9	6
1	e	10 kl.		22	10	10	11	2 Tim. 1
	f	9 kl.		23	12	11	20	2
9	g	8 kl.	*Annunciacio.*	24	21	12	22	3
	A	7 kl.		25	23	13	24	4
17	b	6 kl.		26	Judic. 1.	14	Judic. 2.	Titus 1
6	c	5 kl.		27	3	15	4	2. 3
	d	4 kl.		28	5	16	6	Phile. 1
14	e	3 kl.		29	7	17	8	Hebreo. 1
3	f	*Prid.* kl.		30	9.	18	10	2

APRIL HATH XXX. DAYS.

				Psalms.	MORNING PRAYER.		EVENING PRAYER.	
					1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
	g	*Kalend.*		1	Judic. 11	Jhon 19	Judi. 12	Hebre. 3
11	A	4 No.		2	13	20	14	4
	b	3 No.		3	15	21	16	5
19	c	Prid. No.		4	17	Acts 1	18	6
8	d	*Nonas.*		5	19	2	20	7
16	e	8 Id.		6	21	3	Ruth 1	8
5	f	7 Id.		7	Ruth 2	4	3	9
	g	6 Id.		8	4	5	1 Reg. 1	10
13	A	5 Id.		9	1 Regū. 2	6	3	11
2	b	4 Id.		10	4	7	5	12
	c	3 Id.		11	6	8	7	13
10	d	Prid. Id.	*Sol in tau.*	12	8	9	9	Jacob. 1
	e	*Idus.*		13	10	10	11	2
18	f	18 kl.	Maii.	14	12	11	13	3
7	g	17 kl.		15	14	12	15	4
	A	16 kl.		16	16	13	17	5
15	b	15 kl.		17	18	14	19	1 Petr. 1
4	c	14 kl.		18	20	15	21	2
	d	13 kl.		19	22	16	23	3
12	e	12 kl.		20	24	17	25	4
1	f	11 kl.		21	26	18	27	5
	g	10 kl.		22	28	19	29	2 Petr. 1
9	A	9 kl.	*S. George.*	23	30	20	31	2
	b	8 kl.		24	2 Regu. 1	21	2 Re. 2	3
17	c	7 kl.	*Mark Eva.*	25	3	22	4	1 Jhon. 1
6	d	6 kl.		26	5	23	6	2
	e	5 kl.		27	7	24	8	3
14	f	4 kl.		28	9	25	10	4
3	g	3 kl.		29	11	26	12	5
	A	*Prid.* kl.		30	13	27	14	2. 3. Jhō.

MAY HATH XXXI. DAYS.

				Psalms.	MORNING PRAYER.		EVENING PRAYER.	
					1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
11	b	*Kalend.*	*Philip & Jac.*	1	2 Re. 15	Acte 8	2 re. 16	Judas. 1
	c	6 No.		2	17	28	18	Roma. 1
19	d	5 No.		3	19	Matth. 1	20	2
8	e	4 No.		4	21	2	22	3
	f	3 No.		5	23	3	24	4
16	g	Prid. No.		6	3 Regū. 1	4	3 Re. 2	5
5	A	*Nonas.*		7	3	5	4	6
	b	8 Id.		8	5	6	6	7
13	c	7 Id.		9	7	7	8	8
2	d	6 Id.		10	9	8	10	9
	e	5 Id.	*Sol in gem.*	11	11	9	12	10
10	f	4 Id.		12	13	10	14	11
	g	3 Id.		13	15	11	16	12
18	A	Prid. Id.		14	17	12	18	13
7	b	*Idus.*		15	19	13	20	14
	c	17 kl.	Junii.	16	21	14	22	15
15	d	16 kl.		17	4 Reg. 1	15	4 re. 2	16
4	e	15 kl.		18	3	16	4	1 Cor. 1
	f	14 kl.		19	5	17	6	2
12	g	13 kl.		20	7	18	8	3
1	A	12 kl.		21	9	19	10	4
	b	11 kl.		22	11	20	12	5
9	c	10 kl.		23	13	21	14	6
	d	9 kl.		24	15	22	16	7
17	e	8 kl.		25	17	23	18	8
6	f	7 kl.		26	19	24	20	9
	g	6 kl.		27	21	25	22	10
14	A	5 kl.		28	23	26	24	11
3	b	4 kl.		29	25	27	25	12
	c	3 kl.		30	1 Esdra 1	28	1 Esd. 2	13
11	d	*Prid.* kl.		30	3	Marke 1	4	14

JUNE HATH XXX. DAYS.

					Psalms.	MORNING PRAYER.		EVENING PRAYER.	
						1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
	e	*Kalend.*			1	1 Esd. 4	Mark 2	1 Esd. 5	1 Cor. 15
19	f	4 No.			2	6	3	6	16
8	g	3 No.			3	7	4	7	2 Corin. 1
15	A	Prid. No.			4	8	5	8	2
5	b	*Nonas.*			5	9	6	10	3
	c	8 Id.			6	2 Esd. 1	7	3	4
4	d	7 Id.			7	4	8	5	5
2	e	6 Id.			8	6	9	8	6
	f	5 Id.			9	9	10	13	7
10	g	4 Id.			10	Hester 1	11	Hest. 2	8
	A	3 Id.			11	3	Acte 14	4	Actes 15
18	b	Prid. Id.			12	5	Mark 12	6	2 Cor. 9
7	c	*Idus.*	*Sol.in Can.*		13	7	13	8	10
	d	18 kl.	Julii.		14	9	14	Job. 1	11
15	e	17 kl.			15	Job. 2	15	3	12
4	f	16 kl.			16	4	16	5	13
	g	15 kl.	Term begin.		17	6	Luke 1	7	Galath. 1
12	A	14 kl.			18	8	2	9	2
1	b	13 kl.			19	10	3	11	3
	c	12 kl.			20	12	4	13	4
9	d	11 kl.			21	14	5	15	5
	e	10 kl.			22	16	6	17. 18	6
17	f	9 kl.			23	19	7	20	Ephesi. 1
6	g	8 kl.	*Ihon baptist.*		24	Mala. 3	Matth. 3	Mal. 3	Mat. 14
	A	7 kl.			25	Job 21	Luke 8	Job 22	Ephe. 2
14	b	6 kl.			26	23	9	24. 25	3
3	c	5 kl.			27	26. 27	10	28	4
	d	4 kl.			28	29	11	30	5
11	e	3 kl.	*S. Peter ap.*		29	31	Actes 3	32	Actes 4
	f	*Prid.* kl.			30	33	Luke 12	34	Ephes. 6

JULY HATH XXXI. DAYS.

				Psalms.	MORNING PRAYER.		EVENING PRAYER.	
					1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
19	g	*Kalend.*		1	Job 35	Luk. 13	Job 36	Philip. 1
8	A	6 No.		2	37	14	38	2
	b	5 No.		3	39	15	40	3
16	c	4 No.		4	41	16	42	4
5	d	3 No.		5	Prover. 1	17	Prov. 2	Collos. 1
	e	Prid. No.	*Termeende.*	6	3	18	4	2
13	f	*Nonas.*	Dog daies.	7	5	19	6	3
2	g	8 Id.		8	7	20	8	4
	A	7 Id.		9	9	21	10	1 Tessa. 1
10	b	6 Id.		10	11	22	12	2
	c	5 Id.		11	13	23	14	3
18	d	4 Id.		12	15	24	16	4
7	e	3 Id.		13	17	Ihon 1	18	5
	f	Prid. Id.	*Sol in Leo.*	14	19	2	20	2 Thess. 1
15	g	*Idus.*		15	21	3	22	2
4	A	17 kl.	Augusti.	16	23	4	24	3
	b	16 kl.		17	25	5	26	1 Timo. 1
12	c	15 kl.		18	27	6	28	2. 3
1	d	14 kl.		19	29	7	30	4
	e	13 kl.		20	31	8	Eccle. 1	5
9	f	12 kl.		21	Eccles. 2	9	3	6
	g	11 kl.		22	4	10	5	2 Tim. 1
17	A	10 kl.		23	6	11	7	2
6	b	9 kl.		24	8	12	9	3
	c	8 kl.	*James Apo*	25	10	13	11	4
14	d	7 kl.		26	12	14	Jere. 1	Titus. 1
3	e	6 kl.		27	Jerem. 2	15	3	2. 3
	f	5 kl.		28	4	16	5	Philem. 1
11	g	4 kl.		29	6	17	7	Hebreo. 1
	A	3 kl.		30	8	18	9	2
14	b	*Prid.* kl.		30	10	19	11	3

AUGUST HATH XXXI. DAYS.

				Psalms.	MORNING PRAYER.		EVENING PRAYER.	
					1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
8	c	*Kalend.*	Lammas.	1	Jere. 12	Iohn. 20	Jer. 13	Hebr. 4
16	d	4 No.		2	14	21	15	5
5	e	3 No.		3	16	Actes 1	17	6
	f	Prid. No.		4	18	2	19	7
13	g	*Nonas.*		5	20	3	21	8
2	A	8 Id.		6	22	4	23	9
	b	7 Id.		7	24	5	25	10
10	c	6 Id.		8	26	6	27	11
	d	5 Id.		9	28	7	29	12
18	e	4 Id.	S. Laurence.	10	30	8	31	13
7	f	3 Id.		11	32	9	33	Jacobi. 1
	g	Prid. Id.		12	34	10	35	2
15	A	*Idus.*		13	36	11	37	3
4	b	19 kl.	Septembris.	14	38	12	39	4
	c	18 kl.	*Sol in virgo.*	15	40	13	41	5
12	d	17 kl.		16	42	14	43	1 Peter. 1
1	e	16 kl.		17	44	15	45. 46	2
	f	15 kl.		18	47	16	48	3
9	g	14 kl.		19	49	17	50	4
	A	13 kl.		20	51	18	52	5
17	b	12 kl.		21	Lam. 1	19	Lam. 2	2 Peter. 1
6	c	11 kl.		22	3	20	4	2
	d	10 kl.		23	5	21	Ezech. 2	3
13	e	9 kl.	*Bartho. apo.*	24	Ezech. 3	22	6	1 Iohn 1
3	f	8 kl.		25	7	23	13	2
	g	7 kl.		26	14	24	18	3
11	A	6 kl.		27	33	25	34	4
	b	5 kl.		28	Daniel 1	26	Dani. 2	5
19	c	4 kl.		29	3	27	4	2. 3 Ihon.
8	d	3 kl.		30	5	28	6	Jude 1
	e	*Prid.* kl.		30	7	Matth. 1	8	Roma. 1

SEPTEMBER HATH XXX. DAYS.

				Psalms.	MORNING PRAYER.		EVENING PRAYER.	
					1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
16	f	*Kalend.*		1	Daniel 9	Matth. 2	Dani. 10	Roma. 2
5	g	4 No.		2	11	3	12	3
	A	3 No.		3	13	4	14	4
13	b	Prid. No.		4	Ozee. 1	5	Oz. 2. 3	5
2	c	*Nonas.*	Dogdaies en.	5	4	6	5. 6	6
	d	8 Id.		6	7	7	8	7
10	e	7 Id.		7	9	8	10	8
	f	6 Id.		8	11	9	12	9
18	g	5 Id.		9	13	10	14	10
7	A	4 Id.		10	Joel. 1	11	Joel. 2	11
	b	3 Id.		11	3	12	Amos 1	12
15	c	Prid. Id.		12	Amos. 2	13	3	13
4	d	*Idus.*		13	4	14	5	14
	e	18 kl.	Octobris.	14	6	15	7	15
12	f	17 kl.	*Sol in Libr*	15	8	16	9	16
1	g	16 kl.		16	Abdias. 1	17	Jonas. 1	1 Corin. 1
	A	15 kl.		17	Ihon. 2. 3	18	4	2
9	b	14 kl.		18	Miche. 1	19	Mich. 2	3
	c	13 kl.		19	3	20	4	4
17	d	12 kl.		20	5	21	6	5
6	e	11 kl.	*S. Matthew*	21	7	22	Naum. 1	6
	f	10 kl.		22	Naum. 2	23	3	7
14	g	9 kl.		23	Abacuc. 1	24	Abac. 2	8
3	A	8 kl.		24	3	25	Soph. 1	9
	b	7 kl.		25	Soph. 2	26	3	10
11	c	6 kl.		26	Agge. 1	27	Agge. 2	11
	d	5 kl.		27	Zachari 1	28	Zac. 2. 3	12
19	e	4 kl.		28	4. 5	Marke 1	6	13
8	f	3 kl.	*S. Michael.*	29	7	2	8	14
	g	*Prid.* kl.		30	9	3	10	15

OCTOBER HATH XXXI. DAYS.

				Psalms.	MORNING PRAYER.		EVENING PRAYER.	
					1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
16	A	*Kalend.*		1	zachar. 11	Mark 4	Zach. 12	1 Cor. 16
5	b	6 No.		2	13	5	14	2 Cor. 1
13	c	5 No.		3	Malach. 1	6	Mala. 2	2
2	d	4 No.		4	3	7	4	3
	e	3 No.		5	Toby. 1	8	Toby. 2	4
10	f	Prid. No.		6	3	9	4	5
	g	*Nonas.*		7	5	10	6	6
18	A	8 Id.		8	7	11	8	7
7	b	7 Id.	*Terme begin.*	9	9	12	10	8
	c	6 Id.		10	11	13	12	9
15	d	5 Id.		11	13	14	14	10
4	e	4 Id.		12	Judith. 1	15	Judit. 2	11
	f	3 Id.		13	3	16	4	12
12	g	Prid Id.	*Sol. in Scor.*	14	5	Luke di. 1	6	13
1	A	*Idus.*		15	7	di. 1	8	Gala. 1
	b	17 kl.	Novembris	16	9	2	10	2
9	c	16 kl.		17	11	3	12	3
	d	15 kl.	*Luke Evan.*	18	13	4	14.	4
17	e	14 kl.		19	15	5	16	5
6	f	13 kl.		20	Sapien. 1	6	Sapi. 2	6
	g	12 kl.		21	3	7	4	Ephesi. 1
14	A	11 kl.		22	5	8	6	2
3	b	10 kl.		23	7	9	8	3
	c	9 kl.		24	9	10	10	4
11	d	8 kl.		25	11	11	12	5
	e	7 kl.		26	13	12	14	6
19	f	6 kl.		27	15	13	16	Philip. 1
8	g	5 kl.	*Simon & Ju.*	28	17	14	18	2
	A	4 kl.		29	19	15	Eccls. 1	3
16	b	3 kl.		30	Eccle. 2	16	3	4
5	c	*Prid.* kl.		30	4	17	5	Collos. 1

NOVEMBER HATH XXX. DAYS.

				Psalms	MORNING PRAYER.		EVENING PRAYER.	
					1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
	d	*Kalend.*	*All Sainctes.*	1	Sapie. 3	Heb11 12	Sapi. 5	Apoc. 19
13	e	4 No.		2	Eccles. 6	Luk. 18	Eccl. 7	Collo. 2
2	f	3 No.		3	8	19	9	3
	g	Prid. No.		4	10	20	11	4
10	A	*Nonas.*		5	12	21	13	1 Thes. 1
	b	8 Id.		6	14	22	15	2
18	c	7 Id.		7	16	23	17	3
7	d	6 Id.		8	18	24	19	4
	e	5 Id.		9	20	Ihon 1	21	5
15	f	4 Id.		10	22	2	23	2 Thes. 1
4	g	3 Id.		11	24	3	25	2
	A	Prid. Id.		12	26	4	27	3
12	b	*Idus.*	*Sol in Sag.*	13	28	5	29	1 Timo. 1
1	c	18 kl.	December.	14	30	6	31	2. 3
	d	17 kl.		15	32	7	33	4
9	e	16 kl.		16	34	8	35	5
	f	15 kl.		17	36	9	37	6
17	g	14 kl.		18	38	10	39	2 Tim. 1
6	A	13 kl.		19	40	11	41	2
	b	12 kl.		20	42	12	43	3
14	c	11 kl.		21	44	13	45	4
3	d	10 kl.		22	46	14	47	Titus 1
	e	9 kl.	S. Clement.	23	48	15	49	2. 3
11	f	8 kl.		24	50	16	51	Phile. 1
	g	7 kl.		25	Baruch 1	17	Baru. 2	Hebr. 1
19	A	6 kl.		26	3	18	4	2
8	b	5 kl.		27	5	19	6	3
	c	4 kl.	*Terme ende.*	28	Esay. 1	20	Esay. 2	4
16	d	3 kl.		29	3	21	4	5
5	e	*Frid.* kl.	*Andrew Apo.*	30	5	Actes 1	6	6

DECEMBER HATH XXXI. DAYS.

				Psalms.	MORNING PRAYER.		EVENING PRAYER.	
					1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
	f	*Kalend.*		1	Esay. 7	Actes 2	Esai. 8	Hebr.
13	g	4 No.		2	9	3	10	8
2	A	3 No.		3	11	4	12	9
10	b	Prid. No.		4	13	5	14	10
	c	*Nonas.*		5	15	6	16	11
18	d	8 Id.		6	17	di. 7	18	12
7	e	7 Id.		7	19	di. 7	20. 21	13
	f	6 Id.		8	22	8	23	James. 1
15	g	5 Id.		9	24	9	25	2
4	A	4 Id.		10	26	10	27	3
	b	3 Id.		11	28	11	29	4
12	c	Prid. Id.	*Sol in Cap.*	12	30	12	31	5
1	d	*Idus.*		13	32	13	33	1 Peter. 1
	e	19 kl.	Januarii.	14	34	14	35	2
9	f	18 kl.		15	36	15	37	3
	g	17 kl.		16	38	16	39	4
17	A	16 kl.		17	40	17	41	5
6	b	15 kl.		18	42	18	43	2 Peter. 1
	c	14 kl.		19	44	19	45	2
14	d	13 kl.		20	46	20	47	3
3	e	12 kl.	*Thomas Ap.*	21	48	21	49	1 Ihon. 1
	f	11 kl.		22	50	22	51	2
11	g	10 kl.		23	52	23	53	3
	A	9 kl.		24	54	24	55	4
19	b	8 kl.	*Christmas*	25	Esay. 9	Luke 22	Esay. 7	Titus. 3
8	c	7 kl.	*S. Stephan.*	26	56	Ac. 6. 7	57	Actes 7
	d	6 kl.	*S. Jhon Eve.*	27	58	Apocali 1	59	Apo. 22
16	e	5 kl.	*Innocentes.*	28	Jere. 31	Acte 25	Esay. 60	1 Ihon. 5
5	f	4 kl.		29	Esaie 61	26	62	2 Ihon. 1
	g	3 kl.		30	63	27	64	3 Ihon. 1
13	A	*Prid.* kl.		30	65	28	66	Jude. 1

AN ORDER FOR MORNING

PRAYER DAYLY THROUGHOUT THE YEARE.

The order where mornynge and euenynge prayer shalbe used and sayed.

¶ *The morning and euening prayer, shalbe used in suche place of the Churche, Chapell, or Chauncel, and the minister shal so turne him, as ye people maye best heare. And if there be any cõtroversie therein, the matter shalbe referred to the ordenarie, and he or his deputie shal appoynte the place, and the Chauncels shal remayne, as they have done in times past.*

And here is to be noted, that the minister at the tyme of the Cõmunion and all other tymes in his ministracion, shall use neither albe, vestment, nor cope: but being archbishop or bishop, he shall have and wear a rochet; and being a preest or deacon, he shall have and wear a surplice onely.

At the beginning both of Morning Prayer, and likewyse of Evening Prayer, the minister shal reade with a loud voyce some one of these sentences of the scriptures that folow. And then he shal say that, which is written after the said sentences.

AT what time soever a synner doeth repente hym of hys synne from the bottome of hys heart: I wyl put all his wickedness oute of my remembraunce, sayth the Lorde. Ezechie xviii.

I do know mine owne wickednes, and my synne is alway against me. Psalm li.

Turn thy face away from our sinnes (O Lorde) and blot out all our offences. Psalm li

A sorowfull spyryt is a Sacrifice to God: despise not (O Lord) humble and contrite hearts. Psalm li.

Rente your hearts, and not your garmentes, and turne to the lord your God: because he is gentle and mercyful, he is pacient and of muche mercy, and suche a one that is sory for your afflictions. Joel ii.

To thee, O lord God belongeth mercy and forgeuenes: for we have gone away from thee, and have not harkened to thy voyce, whereby we myght walke in thy lawes, which thou has appoynted for us. Dan. ix.

Correct us, O Lord, and yet in thy judgemente, not in thy furie, lest we should be consumed and broughte to nothinge. Jerem. ii.

Amende your lyues, for the kingdom of God is at hand. Math. iii.

I wyl goe to my father and saye to hym: father, I have synned agaynst heaven, and against thee, I am no more worthy to be called thy son. Luke xv.

Psa. cxlii. Enter not into judgemente with thy servaunts, O Lord, for no fleshe is righteous in thy syght.

1 John i. Yf we saye that we have no synne, we deceyve ourselves, and there is no trueth in us.

DEARELY beloved brethren, the scripture moveth us in sundry places, to acknowledge and confess our manifold synnes and wickedness, and that we should not dissemble nor cloke them before the face of almighty God our heavenly father, but confess them with an humble, lowely, penitent and obedient heart: to thende that we may obtayn forgeueness of the same by hys infinite goodness and mercie. And although we ought at al times humbly to knowledge our synnes before God: yet ought we most chiefly so to doe, when we assemble and mete together, to rendre thanks for the great benefytes that we have receyved at his hands, to set foorth hys moste worthy prayse, to hear his most holy word, and to aske those things which be requisite and necessarye, as well for the body as the soule. Wherfore I praye and beseche you, as many as be here present, to accompany me wyth a pure heart and humble voyce, unto the throne of the heavenly grace, saying after me.

A generall confession, to be sayd of the whole congregacion after the minister, knelynge.

ALMIGHTY and most mercyfull father, we have erred and strayed from thy wayes, lyke lost shepe. We have folowed too much the devises and desyres of oure owne hearts. We have offended against thy holy lawes. We have left undone those things whiche we oughte to have done, and we have done those thinges which we ought not to have done, and there is no health in us: but thou, O Lord, have mercy upon us miserable offendors. Spare thou them, O God, which confesse theyr faultes. Restore thou them that be penitent, according to thy promyses declared unto mankynde, in Christe Jesu oure Lorde. And graunt, O most merciful father, for his sake, that we may hereafter live a godly, righteous, and sobre life, to the glory of thy holy name. Amen.

The absolucion to be pronounced by the minister alone.

ALMIGHTY God, the father of oure Lord Jesus Christ, which desireth not the death of a synner, but rather that he maye turne from his wickedness and live: and hath geuen power and commaundment to hys ministers, to declare and pronounce to his people, beinge penitent, the absolution and remission of their synnes: he pardoneth and absolveth all them which truely repent, and unfeynedly believe his holy Gospel. Wherefore we beseche him to graunt us true repentaunce and his holy Spirite, that those thinges may please him, which we do at this present, and that the

rest of our life hereafter may be pure and holy: so that at the last we may come to hys eternall joye, through Jesus Christ our Lord.

The people shal answere.

Amen.

Then shal the Minister begin the Lordes Prayer wyth a loude voyce.

OUR Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy wylle be done in earth as it is in heaven. Geue us this daye oure daylye bread. And forgeue us our trespasses, as we forgeue them that trespass against us. And leade us not into temptacion. But delyver us from evyll. Amen.

Then lykewyse he shall saye.

O Lord, open thou our lyppes.

Aunswer.

And our mouth shal shewe forth thy prayse.

Prieste.

O God, make spede to save us.

Answere.

O Lord, make haste to help us.

Prieste.

Glory be to the father, and to the sonne, and to the holy ghost.
As it was in the beginning, is now, and ever shal be: worlde wythout ende. Amen.
Prayse ye the Lorde.

Then shal be said or song thys Psalme folowinge.

O COME let us syng unto the Lord: let us heartely rejoice in the strength of our salvation.

Lette us come before hys presence with thanksgeuing: and shew ourselves glad in hym wyth Psalms.

For the lord is a greate God: and a great King, above all Goddes.

In hys hand are al the corners of the earth: and the strength of the hylles is his also.

The sea is his, and he made it: and hys hands prepared the drye land.

O come, lette us worship and fal downe: and knele before the Lord our maker.

For he is the lord our God: and we are the people of his pasture, and the shepe of his hands.

To day yf ye will hear hys voice, harden not your heartes: as

in the provocation, and as in the day of temptacion in the wyldernesse.

When your fathers tempted me : proved me, and saw my works.

Forty yeres long was I grieved with this generation, and said : it is a people that do erre in their hearts, for they have not known my wayes.

Unto whom I sware in my wrath : that they should not entre into my rest.

Glory be to the father, and to the sonne : and to &c.

As it was in the beginning, is now, &c. Amen.

Then shal folowe certain Psalms in order, as they bee appointed in a Table, made for that purpose, except there be proper Psalms appoynted for that day. And at thend of every Psalme throughout the yere, and lykewyse in thend of Benedictus, Benedicite, Magnificat, *and* Nunc Dimittis, *shall be repeated.*

Glory be to the father, and to the sonne, &c.

Then shall be read two lessons distinctlye wyth a loude voice, that the people maye heare. The fyrst of the old Testament, the second of the new, lyke as they be appointed by the Kalendar, except there be proper lessons assigned for that daye: the minister that readeth the Lesson, standing and turning him so, as he may best be heard of al such as be present. And before every lesson, the minister shall say thus. The first, second, third, or fourth Chapiter of Genesis *or* Exodus, Matthew, Mark, *or other like, as is appointed in the Kalendar. And in the end of every Chapter, he shall say.*

¶ Here endeth such a Chapiter of such a Boke.

And (to thend the people may the better hear) in such places where thei do sing, there shal the lessons be song in a plain tune after the maner of distinct reading: and likewise the Epistle and Gospell.

After the fyrst lesson shall folow Te Deum laudamus, *in English, dayly through the whole yeare.*

Te Deum.

We prayse thee, O God, we knowledge thee to be the Lord.

All the earth doeth worship thee, the father everlasting.

To thee all Aungels cry aloud, the heavens and al the powers therein.

To thee Cherubin, and Seraphin continually do cry,

Holy, holy, holy, Lord God of Sabaoth.

Heaven and earth are ful of the Majestie of thy glorye.

The glorious company of the Apostles, praise thee.

The goodly fellowship of the prophets, praise thee.

The noble army of Martyrs, praise thee.

The holy Church throughout al the world doeth knowledge thee.

The Father of an infinite Majesty.

Thy honourable, true, and onely son.
Also the holy ghost the comforter.
Thou art the king of glory, O Christ.
Thou art the everlasting son of the father.
When thou tookest upon thee to deliver man, thou dyddest not abhor the virgin's womb.
When thou hadst overcomed the sharpness of death, thou diddest open the kingdom of heaven to all beleeuers.
Thou sittest on the right hand of God, in the Glory of the father.
We believe that thou shalt come to be our judge.
We therefore pray thee, help thy servants, whom thou hast redemed with thy precious bloud.
Make them to be numbered with thy saints, in glory euerlasting.
O lord, save thy people : and bless thine heritage.
Govern them, and lift them up for ever.
Day by day we magnify thee.
And we worship thy name euer world without end.
Vouchsafe, O Lord, to kepe us this day without sinne.
O lord, have mercy upon us : have mercy upon us.
O Lord, let thy mercy lighten upon us : as our trust is in thee.
O Lord, in thee have I trusted : lette me never be confounded.

Or this canticle, Benedicite omnia opera domini domino.

O ALL ye workes of the Lord, blesse ye the Lorde : prayse hym, and magnifye hym for euer.
O ye Aungelles of the Lorde, blesse ye the Lorde : praise ye hym, and magnifye hym for euer.
O ye heauens, blesse ye the Lorde : prayse hym, and magnifye hym for euer.
O ye waters that be aboue the firmament, blesse ye the Lorde : prayse hym, and magnifye hym for euer.
O all ye powers of the Lorde, blesse ye the Lorde : prayse hym, and magnifye hym for euer.
O ye Sunne, and Moone, blesse ye the Lord : prayse hym, and magnifye hym for euer.
O ye starres of heauē, blesse ye the Lord : prayse hym, and magnifye hym for euer.
O ye showres, and dewe, blesse ye the lorde : prayse him, and magnifie hym for euer.
O ye wyndes of God, blesse ye the Lord : prayse him, and magnifye hym for euer.
O ye fyre and heate, blesse ye the Lord : prayse hym, and magnifie him for euer.
O ye wynter and sommer, blesse ye the Lorde : praise hym, and magnifye hym for euer.
O ye dewes and frostes, blesse ye the Lorde : prayse him, and magnifye hym for euer.

O ye froste and colde, blesse ye the Lorde : prayse hym, and magnifye hym for euer.

O ye Ice and snowe, blesse ye the Lord : prayse hym, and magnifye hym for euer.

O ye nightes and dayes, blesse ye the Lorde : prayse hym, and magnifye hym for euer.

O ye lyght and darkenesse, blesse ye the Lord : praise hym, and magnifye hym for euer.

O ye lighteninges and cloudes, blesse ye the Lord : praise hym, and magnifye hym for euer.

O let the yearth blesse the Lorde : yea, lette it prayse hym, and magnifye hym for euer.

O ye Mountaynes and hylles, blesse ye the Lorde : praise hym, and magnifye hym for euer.

O all ye grene thinges upon the earth, blesse ye the Lord : prayse him, and magnifye hym for euer.

O ye welles, blesse ye the Lorde : prayse hym, and magnyfye hym for euer.

O ye Seas, and fluddes, blesse ye the Lorde : prayse him, and magnyfye him for euer.

O ye whales, and al that moue in the waters, blesse ye the lorde : prayse him, and magnifye hym for euer.

O al ye foules of the ayre, blesse ye the lorde : prayse hym, and magnifie him for euer.

O al ye beastes, and cattell, blesse ye the Lord : praise hym, and magnifye hym for euer.

O ye children of men, blesse ye the Lord : prayse him, and magnifye hym for euer.

O let Israel blesse the Lorde : prayse him, and magnifye hym for euer.

O ye priestes of the Lord, blesse ye the Lord : prayse hym, and magnifye hym for euer.

O ye seruauntes of the Lorde, blesse ye the Lorde : prayse hym, and magnifye hym for euer.

O ye spyrites and soules of the righteous, blesse ye the Lord : prayse him, and magnifye him for euer.

O ye holye and humble men of hearte, blesse ye the Lord : prayse him, and magnifye him for euer.

O Ananias, Azarias, and Misael, blesse ye the lord : prayse him, and magnifye hym for euer.

Glory bee to the father, and to the sonne : and to the holy ghoste.

As it was in the beginning, is nowe, and euer shalbe : worlde wythout ende. Amen.

And after the second lesson shalbe used and sayde, Benedictus, *in Englishe, as foloweth:*

BLESSED be the Lorde God of Israell : for he hath visyted and redemed hys people ; Benedictus.

And hathe raysed up a mightie saluacion for us : in the house of hys seruaunt Dauid ;

As he spake by the mouthe of hys holy Prophetes : whyche haue been sence the worlde beganne ;

That we should be saued from our enemies : and from the handes of al that hate us ;

To perfourme the mercye promysed to oure forefathers : and to remembre hys holy couenaunt ;

To perfourme the othe which he sware to our forefather Abraham : that he would geue us ;

That we beyng deliuered out of the handes of oure enemies : might serue hym wythoute feare ;

In holynesse and righteousnesse before hym : all the dayes of oure lyfe.

And thou chyld, shalte be called the Prophet of the highest : for thou shalt go before the face of the Lorde, to prepare hys wayes ;

To geue knowledge of saluacion unto hys people : for the remission of theyr sinnes,

Through the tender mercye of oure God : whereby the daye spring from an hyghe hath vysited us ;

To geue lyghte to them that syt in darkenes, and in the shadowe of death : and to guyde our fete into the waye of peace.

Glory be to the father, and to the sonne, and to the holy ghoste.

As it was in the beginning, is now, and euer shalbe : worlde wythout ende. Amen.

Or els thys Psalme. Jubilate Deo. Ps. c.

Then shall be sayd the Crede, *by the Minister and the people, standinge.*

I BELEUE in God the father almightie, maker of heauen and earth. And in Jesus Christ his onely sonne our Lord, whiche was conceued by the holy gost, borne of the virgin Mary ; Suffred under Ponce Pilate, was crucifyed, dead and buried, he descended into hell. The thyrd daye he rose agayn frō the dead. He ascended into heauen, and sytteth on the ryght hande of God the father almighty. From thence shall he come to judge the quicke and the dead. I beleue in the holy ghost. The holy Catholique Church. The communion of saincts. The forgeueness of synnes. The resurrection of the bodye. And the lyfe euerlastinge. Amen.

Ana after that, these prayers folowing, aswell at Euening prayer as at Morning prayer: all deuoutly kneling. The Minister first pronouncinge with a loude voyce.

The Lorde be wyth you.

Answer. And wyth thy spyryte.

The Minister. Let us praye.
Lorde, haue mercy upon us.
Christ, haue mercy upon us.
Lorde, haue mercy upon us.

Then the Minister, Clerkes, and people, shall saye the Lordes prayer in Englishe, with a loud voyce.

Oure Father which art, &c.

Then the Minister standing up shall saye.

O Lord, shewe thy mercy upon us.
Aunswere. And graunt us thy saluacion.
Priest. O Lorde, saue the kynge.
Aunswere. And mercyfully hear us, when we call upon thee.
Priest. Indue thy ministers with righteousnes.
Aunswere. And make thy chosen people joyeful.
Priest. O Lorde, saue thy people.
Aunswere. And blesse thine enheritaunce.
Priest. Geue peace in oure time, O Lorde.
Aunswere. Because there is none other that fyghteth for us, but onely thou, O God.
Priest. O God, make clean our heartes within us.
Answer. And take not thyne holy spyryte from us.

Then shal folow three Collectes. The fyrst of the daye, whyche shalbe the same that is appoynted at the Communion. The second for peace. The thyrd for Grace to lyue well. And the two last Collects shal neuer alter, but dayly be sayd at Morning prayer, throughout al the yere as foloweth.

¶ *The seconde Collecte for Peace.*

O GOD, whiche art aucthor of peace, and louer of concorde, in knowledge of whome standeth our eternal lyfe, whose seruice is perfecte freedome; defend us, thy humble seruants, in al assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries: through the might of Jesu Christ our Lord. Amen.

The thyrde Collecte for Grace.

O LORD, our heauenly father, almighty and euerlasting God, which hast safely broughte us to the beginninge of this daye: defend us in the same wyth thy mightie power, and graunt that this day we fall into no synne, nether runne into any kind of daunger: but that al our doynges may be ordred by thy gouernaunce, to doe alwayes that is righteous in thy syght: through Jesus Christe our Lorde. Amen.

AN ORDRE

FOR EUENING PRAYER THROUGHOUT THE YERE.

The Priest shall saye.

OUR Father which, &c.

Then lykewyse he shal saye.

O Lord, open thou our lippes.
Aunswere. And our mouth shal shewe furth thy prayse.
Priest. O God, make spede to saue us.
Aunswere. Lord, make haste to helpe us.

Priest.

Glory be to the father, and to the sonne : and to the holy gost ; As it was in the beginning, is now, and euer shall be : world without ende. Amen.
Prayse ye the Lorde.

Then Psalmes in ordre as they be appointed in ye Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the Old Testament, as it is appointed likewise in the Kalendar, except there be propre lessons appointed for that day. After that, Magnificat *in Englishe, as foloweth.*

Magnificat.

My soule doth magnifie the Lord :
And my spirite hath rejoyced in god my Sauiour.
For he hath regarded the lowelyness of hys handmayden.
For beholde from henceforth all generacions shall call me blessed.
For he that is mightie, hath magnified me : and holy is his name.
And his mercy is on them that feare him : throughout all generacions.
He hath shewed strength with hys arm : he hath scatered the proud, in the imaginacion of their hearts.
He hath put down the mighty from their seate : and hath exalted the humble and meke.
He hath filled the hungrye with good thyngs : and the riche he hath sent emptie away.
He rememberynge hys mercye, hath holpen hys servaunt Israel : as he promised to our forefathers, Abraham and his sede, for euer.
Glory be to the father, &c.
As it was in the, &c.

Or els thys Psalme.

Cantate Dominio. Ps. xcviii.

O SING unto the Lorde a newe song : for he hath done maruaylous thynges.

With his own right hande, and with hys holy arme : hath he gotten himselfe the victorye.

The lord declared his saluacion : his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and trueth toward the house of Israel : and all the endes of the world haue seen the saluation of our God.

Shewe your selfes ioiful unto the lord al ye lands : syng, rejoyce and geue thankes.

Prayse the Lord upon the harpe : sing to the harpe with a Psalme of thankesgeuing.

With trompettes also and shawmes : O shewe your selfes joyful before the Lord the king.

Let the sea make a noise, and all that therin is : the rounde world, and they that dwel therin.

Let the flouds clappe their hands, and let the hilles be ioiful together before the Lorde : for he is come to judge the yearth.

With righteousnes shal he iudge the world : and the people with equitie.

Glory be to the father, &c.

As it was in the, &c.

Then a Lesson of the newe Testament. And after that (Nunc dimittis) *in Englishe, as foloweth.*

LORD, now lettest thou thy seruant depart in peace : accordyng to thy worde.

For mine iyes haue seen : thy saluacion.

Whiche thou hast prepared : before the face of al people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the father, &c.

As it was in the, &c.

Deus misereatur. Ps. lxvii.

Or els thys Psalme.

Then shal folowe the Crede, with other prayers as is before appointed at Morning prayer after Benedictus. *And with three Collects : First of the day : the second of peace : Third for aide against al perilles, as hereafter foloweth : whiche two laste Collectes shalbe daiely said at Euening praier without alteracion.*

The second Collecte at Euening Prayer.

O GOD, from whom all holy desyres, all good counsayls, and all just woorks doe procede. Geue unto thy servaunts that peace, which the worlde cannot geue ; that both our heartes maie be set

to obeye thy commaundments, and also that by thee we beeing defended from the feare of our enemies, may passe our tyme in reste and quietnes through the merites of Jesus Chryste our Sauioure. Amen.

The third Collecte for ayde agaynst al perilles.

LIGHTEN our darkenes, we beseche thee, O Lorde, and by thy greate mercye, defend us from al perilles and daungers of thys nyghte, for the loue of thy onely Sonne, our Sauyoure Jesus Christe. Amen.

In the feastes of Christmas, the Epiphanie, Saincte Mathie, Easter, Thassencion, Pentecost, Sainct John Baptist, Sainct James, Sainct Bartholomew, Sainct Matthew, Sainct Symon and Jude, Sainct Andrewe, and Trinitie Sunday; shalbe song or sayd immediately after Benedictus, *this confession of our Christen fayth.*

WHOSOEUER will be saued : before al thinges it is necessarye that he holde the Catholyke fayth.

Which faith except euery one doe kepe holy and undefiled : without doubte he shall perishe euerlastyngly.

And the Catholyke fayth is thys : that we worshyp one God in Trinitie, and Trinitie in unity ;

Neither confounding the persons : nor diuiding the substance.

For there is one person of the father, another of the sonne : and an other of the holy gost.

But the Godhed of the father, of the sonne, and of the holy goste, is all one : the glory equall, the maiestye coeternall.

Such as the father is, suche is the sonne : and such is the holy gost.

The father uncreate, the sonne uncreate : and the holy gost uncreate.

The father incomprehensible, the sonne incomprehensible : and the holy gost incomprehensible.

The father eternall, the sonne eternall : and the holy gost eternall.

And yet they are not three eternalls : but one eternall.

As also there be not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewyse the father is almightie, the sonne almighty : and the holy gost almightie.

And yet they are not three almighties : but one almighty.

So the father is God, the sonne is God : and the holy gost is God.

And yet are they not three Goddes : but one God.

So likewise the father is lorde, the sonne lorde : and the holy gost lord.

And yet not three lordes : but one Lord.

For like as we be compelled by the Christian verytie : to acknowledge every person by himself, to be God and lorde.

So are we forbidden by the Catholyke religion : to saye there be three Goddes, or three Lordes.

The father is made of none : neyther created nor begotten.

The son is of the father alone : not made nor created, but begotten.

The holy gost is of the father and of the sonne neither made, nor created, nor begotten, but procedyng.

So there is one father, not three fathers, one sonne not three sonnes : one holy gost, not three holy gostes.

And in this Trinitie none is afore nor after other : none is greater nor lesse then an other.

But the whole three persons : be coeternal together and coequal.

So that in all thyngs, as is aforesaid : the unitie in Trinitie, and the Trinitie in unitie, is to be worshypped.

He therefore that wilbe saued : muste thus thynk of the Trinitie.

Furthurmore, it is necessary to euerlasting saluacion : that he also beleue rightely in the incarnacion of our Lord Jesu Christ.

For the ryght fayth is, that we beleue and confesse : that our lorde Jesus Christe, the sonne of God, is God and man ;

God of the Substaunce of the father, begotten before the worldes : and man of the substaunce of his mother, borne in the worlde.

Perfecte god, and perfect man : of a reasonable soule, and humaine flesh subsistyng.

Equall to the father, as touchyng hys Godhead : and inferiour to the father, touchyng hys manhode.

Who although he be god and man : yet he is not two, but one Christ.

One, not by conuersion of the Godhead into fleshe : but by takyng of the manhode into God ;

One altogether, not by confusion of substaunce : but by unitie of person.

For as the reasonable soule and fleshe is one man : so God and man is one Christ.

Who suffred for our saluacion : descended into hell, rose agayn the thirde daye from the dead.

He ascended into heauen, he sytteth on the ryghte hand of the father, god almighty : from whence he shal come to iudge the quicke and the dead.

At whose coming all men shall ryse agayn with their bodyes : and shall geue accoumpte for their own woorks.

And they that have done good, shall goe into lyfe euerlasting : and they that have done euill, into euerlastyng fyre.

This is the Catholike fayth : whiche except a man beleue faythfully, he cannot be saued.

Glory be to the father, and to the sonne : and to the holy goste.

As it was in the beginning, is now, and euer shall bee : worlde without ende. Amen.

Thus endeth the ordre of Morning and Euening Prayer through the whole Yere.

HERE FOLOWETH THE

LETANY

TO BE USED

UPON SUNDAYES, WEDNESDAYES, AND FRIDAYES,

AND AT OTHER TIMES, WHEN IT SHALBE COMMANDED BY THE ORDENARY.

O GOD the father of heauen : haue mercye upon us miserable synners.

O God the father of heauen : haue mercie upon us miserable synners.

O God the sonne, redemer of the world : haue mercye upon us miserable synners.

O God the sonne, redemer of the world : haue mercy upon us miserable synners.

O God the holy Ghost, proceding from the father and the sonne : haue mercye upon us miserable synners.

O God the holy ghost, proceding from the father and the sonne : haue mercye upon us miserable synners.

O holy, blessed and glorious Trinitie, three persones and one God : haue mercy upon us miserable synners.

O holy, blessed, and glorious Trinitie, three persons and one God : have mercie upon us miserable synners.

Remember not, Lorde, our offences, nor the offences of oure forefathers, neyther take thou vengeaunce of our sinnes : spare us, good lord, spare thy people, whom thou hast redemed with thy most precious bloud, and be not angry with us for ever.

Spare us, good Lorde.

From all euill and myschiefe, from synne, from the craftes and assaultes of the deuil, from thy wrath, and from euerlasting damnacion.

Good Lorde, deliuer us.

From all blyndnes of heart, from pryde, vaynglorye, and hipocricie, from enuy, hatred, and malice, and all uncharitableness.

Good lord, deliuer us.

From fornicacion, and al other deadly synne, and from all the disceites of the world, the fleshe, and the deuill.

Good lord, deliuer us.

From lightninges and tempestes, from plage, pestilence, and famine, from battayle and murther, and from sodayne death.

Good lord, deliuer us.

From all sedicion and prieuie conspiracie, from the tyranny of the Bysshop of Rome and al hys detestable enormities, from all false doctrine and heresy, from hardnesse of hearte, and contempte of thy woorde and commaundemente.

Good lord, deliuer us.

By the mistery of thy holy incarnacion, by thy holy Nativitie and Circumcision, by thy baptisme, fastyng, and temptacion.

Good lord, deliuer us.

By thyne agonye and bloudy sweate, by thy crosse and passion, by thy precious death and buriall, by thy gloryous resurrecyon and ascensyon, and by the cumming of the holy gost.

Good lord, deliuer us.

In all tyme of our tribulacion, in all time of our wealth, in the houre of death, and in the daye of judgemente.

Good Lorde, delyuer us.

We sinners doe beseche thee to heare us (O lord god) and that it maye please thee to rule and gouerne thy holy churche universally in the ryght way.

We beseche thee to heare us, good Lorde.

That it maye please thee to kepe Edward the sixth, thy servaunt, our King and gouernour.

We beseche thee to heare us, good Lorde.

That it may please thee to rule his hearte in thy faith, feare, and loue, that he maye alwayes haue affiaunce in thee, and euer seke thy honour and glory.

We beseche thee to heare us good Lorde.

That it may please thee to bee his defendoure and keper, geuing him the victory ouer all hys enemies.

We beseche thee to heare us good Lorde.

That it may please thee to illuminate al Bisshops, Pastours, and ministers of the Churche with true knowledge and understanding of thy worde, and that both by theyr preaching and liuing they maye sette it furth, and shewe it accordyngly.

We beseche thee to heare us, good Lord.

That it maye please thee to endue the Lordes of the counsayle, and all the nobilitie, with grace, wysedome, and understanding.

We beseche thee to heare us, good Lorde.

That it may please thee to blesse and kepe the Magistrates, geuing them grace to execute justice, and to mainteine truth.

We beseche thee to heare us, good Lorde.

That it may please thee to bless and kepe all thy people.
We beseche thee to heare us, good Lorde.

That it may please thee to geue to al nacions unitie, peace, and concorde.
We beseche thee to heare us, good Lorde.

That it may please thee to geue us an hearte to loue and dreade thee, and diligently to lyue after thy commaundementes.
We beseche thee to heare us, good Lorde.

That it may please thee to geue all thy people encrease of grace, to here mekely thy worde, and to receiue it with pure affeccion, and to bryng furth the fruites of the Spirite.
We beseche thee to heare us, good Lorde.

That it may please thee to bryng into the way of trueth all suche as have erred and are deceiued.
We beseche thee to heare us, good Lorde.

That it may please thee to strengthen suche as doe stand, and to comfort and helpe the weake harted, and to raise them up that fall, and finally to beate down Satan under our fete.
We beseche thee to heare us, good Lorde.

That it may please thee to succoure, helpe, and comforte al that be in daunger, necessitie, and tribulacion.
We beseche thee to heare us, good Lorde.

That it may please thee to preserue all that trauaile by lande or by water, al women labouringe of chyld, al sycke persons, and yong chyldren, and to shewe thy pietie upon al prysoners and captiues.
We beseche thee to heare us, good lorde.

That it may please thee to defende and prouide for the fatherles chyldren and wyddowes, and all that be desolate and oppressed.
We beseche thee to heare us, good lorde.

That it may please thee to have mercie upon al men.
We beseche thee to heare us, good lorde.

That it may please thee to forgeue our enemyes, persecutours, and slaunderers, and to turne their heartes.
We beseche thee to heare us, good Lorde.

That it may please thee to geue and preserue to our use the kyndly fruites of the yearth, so as in due tyme we may enjoie them.
We beseche thee to heare us, good Lorde.

That it may please thee to geue us true repentaunce, to forgeue us all our synnes, neglygences, and ignoraunces, and to endue us with the grace of thy holy spirite to amende oure lyues accordynge to thy holy worde.
We beseche thee to heare us, good Lorde.

Sonne of God: we beseche thee to heare us.
Sonne of God: we beseche thee to heare us.

O lambe of god, that takest away the synnes of the worlde.
Graunt us thy peace.

O Lambe of god, that takest away the synnes of the worlde.
Haue mercie upon us.

O Christe heare us.
O Christe heare us.

Lorde, haue mercy upon us.
Lorde, haue mercy upon us.

Christ, haue mercy upon us.
Christ, haue mercy upon us.

Lorde, haue mercy upon us.
Lorde, haue mercy upon us.

Our Father, which art in heauen, &c.
And lead us not into temptacion.

But deliuer us from euill.

The versicle. O lord, deale not with us after our sinnes.
The answere. Neither reward us after our iniquities.

Let us pray.

O GOD merciful father, that despisest not the sighing of a contrite hearte, nor the desyre of such as be sorowful, mercifully assist our prayers, that we make before thee in al our troubles and aduersities, whensoeuer they oppresse us: And graciouslye heare us, that those euils, whiche the craft and subtiltie of the deuil or man worketh againste us, be brought to naught, and by the prouidence of thy goodnes they may be dispersed, that we thy seruaunts, beeing hurte by no persecucions, maye euermore geue thankes unto thee, in thy holy Churche: through Jesu Chryste our Lorde.

O Lord, aryse, help us, and deliuer us for thy names sake.

O god, we have heard with our eares, and our fathers haue declared unto us, the noble woorks that thou didst in theyr dayes, and in the olde tyme before them.

O Lord, aryse, helpe us, and deliuer us for thyne honor.

Glory be to the father, and to the sonne, and to the holy gost: as it was in the beginning, is nowe, and euer shalbe: worlde wythout ende. Amen.

From our enemyes defende us, O Christe.
Graciously loke upon our afflictions.

Pitifully beholde the sorowes of our heart.
Mercifully forgeue the synnes of thy people.

Favourably with mercy heare our prayers.
O sonne of Dauid haue mercy upon us.

Both nowe and euer vouchesafe to heare us, O Christ.

Graciousely heare us, O Christe, graciously hear us, O Lorde Christe.

The Versicle. O Lorde, let thy mercy be shewed upon us.

The Aunswere. As we do put our trust in thee.

Let us praye.

We humbly beseche thee, O father, mercifully to loke upon our infirmities, and for the glory of thy names sake turne from us all those euills that we most righteously haue deserued; and graunte that in all our troubles we may put our whole trust and confidence in thy mercye and euermore serue thee in holynesse and purenesse of lyuinge, to thy honour and glory: through our only mediatour and aduocate Jesus Christ our lord. Amen.

For rayne yf the tyme require.

O GOD, heauenly Father, which by thy sonne Jesu Christ haste promised to all them that seke thy kingdom and the righteousnes therof, all thyngs necessarie to their bodily sustenance: sende us, we beseche thee, in this our necessitie, suche moderate raine and showers, that we may receiue the fruites of the yearth to oure comforte and to thy honoure: throughe Jesus Christ our Lorde. Amen.

¶ *For faire weather.*

O LORD god, which for the sinne of man didst once drown al the world, excepte eighte persons, and afterward of thye greate mercy didst promise neuer to destroie it so again: we humbly beseche thee, that although we for our iniquities haue worthely deserued this plague of rayne and waters, yet upon our true repentaunce thou wilt send us such weather whereby we may receiue the fruites of the earth in due season, and learne bothe by thy punishment to amende our liues, and for thy clemency to geue thee prayse and glory: through Jesus Christ our Lord. Amen.

¶ *In the tyme of dearth and famine.*

O GOD heauenly father, whose gift it is that the raine doeth fall, the yearth is fruitfull, beastes increase, and fishes doe multiplye: beholde, we beseche thee, the affliccions of thy people, and graunte that the scarcitie and dearth (which we doe now most justly suffer for our iniquitie) may throughe thy goodness be mercifully turned into cheapnes and plentie, for the loue of Jesu Christ our lorde, to whom wyth thee and the holy gost, &c.

¶ *Or thus.*

O GOD merciful father, which, in the tyme of Heliseus the Prophete, didst suddynly turne in Samaria great scarcitie and dearth into plentie and cheapnes, and extreme famine into

abundance of vyctuall: Haue pietie upon us, that nowe bee punished for oure sinnes with like adversitie, encrease the fruites of the yearth by thy heauenly benediccion: And grant, that we receuyng thy bountyful lyberalytye, maye use the same to thy glorye, oure comforte, and reliefe of our nedy neyghbours: through Jesu Christ our lord. Amen.

In the tyme of Warre.

O ALMIGHTIE God, kyng of al kinges, and governour of all thyngs, whose power no creature is able to resiste, to whom it belongeth justly to punishe sinners, and to be merciful to them that truly repent: saue and deliuer us (we humbly beseche thee) from the handes of our enemies, abate their pride, assuage their malice, and confound their deuises, that we beeing armed with thy defence, may be preserued euermore from al periles to glorifie thee, whiche art the onely geuer of all victory, through the merites of thy only sonne Jesu Christ our Lord.

¶ *In the tyme of any common plague or sickness.*

O ALMIGHTY god, which in thy wrath, in the time of king David, did slea with the plague of pestilence lx and ten thousande, and yet remembryng thy mercye dyddest saue the rest: have pietie upon us miserable synners, that nowe are visited with great sickenes and mortalitie, that like as thou diddest then command thy angel to ceasse from punishing: So it maye now please thee to withdrawe from us thys plague and greuous sickenesse, throughe Jesu Chryste oure Lorde.

¶ *And the Letany shall euer ende with thys Collecte folowyng:*

ALMIGHTIE god, which hast geuen us grace at this time with one accorde to make oure common supplicacions unto thee, and doest promyse that when two or three be gathered in thy name, thou wilt graunte their requestes: fulfil now, O Lorde, the desires and peticions of thy seruaunts, as may be most expediente for them, grauntynge us in thys worlde knowledge of thy trueth, and in the worlde to come life euerlastyng. Amen.

THE COLLECTES, EPISTLES, AND GOSPELLES, TO BE USED AT THE CELEBRACION OF THE LORDES SUPPER, AND HOLY COMMUNION, THROUGH THE YEARE.

¶ *The fyrst Sundaye of Aduent.*

The Collecte.

ALMIGHTY God, geue us grace that we may cast away the workes of darkenes, and putte upon us the armour of lighte, nowe in the tyme of this mortal lyfe, (in the whyche thy sonne Jesus Christe came to vysyt us in great humilitie) that in the last day, when he shall come agayne in hys gloryous maiestie, to iudge bothe the quicke and the dead, we may ryse to the lyfe immortall, through him, who lyueth and reygneth wyth thee and the holy gost, nowe and euer. Amen.

The Epistle. Rom. xiii.

OWE nothing to any man but this, that ye loue one another. For he that loueth another fulfilleth the law. For these commaundementes; Thou shalte not kyll; Thou shalte not steale; Thou shalte beare no false witnes; Thou shalte not lust, and so forth, (yf there be any other commaundement), it is all comprehended in this saying; namely: Loue thy neyghboure as thy selfe. Loue hurteth not his neyghboure, therfore is loue the fulfyllinge of the lawe. This also we knowe, how that it is the season that we should now awake out of slepe, for now is oure saluacion nerer than when we beleued. The nighte is past, the daye is come nye, let us therfore cast away the dedes of darkenes, and lette us put on the armoure of lighte. Let us walke honestli, as it were in the daye light, not in eatinge and in drinkinge, not in chamburying and wantonnes, not in stryfe and enuyinge; but put ye on the Lord Jesus Christe, and make not prouysion for the fleshe, to fulfyl the lustes of it.

The Gospell. Matt. xxi.

AND when they drew nigh unto Jerusalem, and were come to Bethphage unto Mount Oliuete, then sent Jesus two of his disciples saying unto them; Go into the towne that lyeth ouer against you, and anon you shal finde an Asse bounde, and her colte with her; louce them and bringe them unto me. And yf any man saye oughte unto you, saye ye: The Lorde hath nede of thee, and

strayghtwaye he wil let them go. All this was done, that the thinge mighte be fulfilled, which was spoken by the Prophete, saying; Tell ye the daughter of Sion ; beholde, thy King cometh unto thee, meke, sytting upon an Asse, and a colte, the foal of the Asse, used to the yoke. The disciples went, and did as Jesus commaunded them and brought the Asse and colte, and put on them their clothes and set hym thereon. But many of the people spred their garmentes in the waye: other cut downe braunches from the trees, and strawed them in the waye. Moreouer the people that wente before and they that came after, cryed sayinge: Hosanna to the sonne of Dauid, Blessed is he that cometh in the name of the Lorde, Hosanna in the highest. And when he was come to Jerusalem, all the citie was moued saying: Who is this? And the people sayde: This is Jesus the Prophete of Nazareth of Galile. And Jesus wente in to the temple of God and cast out al them that solde and boughte in the temple, and ouerthrew the tables of the moneychangers, and the seates of them that solde doues, and sayde unto them: It is wrytten: My house shalbe called the house of prayer, but ye haue made it a denne of theues.

The Second Sundaye.

The Collecte.

BLESSED Lorde, which haste caused all holy scriptures to be written for our learning ; graunte us that we maye in suche wyse heare them, reade, marke, learne and inwardly digest them, that by pacience and comforte of thy holy woorde, we maye embrace and euer holde fast the blessed hope of euerlastinge lyfe, which thou haste giuen us in oure savioure Jesus Christ.

The Epistle. Roma. xv.

WHATSOEUER thinges are writtē afore time, they are written for our learning, that we through pacience and comforte of the Scriptures, might haue hope. The God of pacience and consolacion, graunt you to be like minded one toward another, after the ensaumple of Christ Jesu: that ye all agreeyng together, may with one mouth prayse God the father of our lorde Jesus Christ: wherfore receiue ye one an other as Christ receiued us, to the prayse of God. And thys I say, that Jesus Christe is a minister of the circumcision for the trueth of god, to confirme the promises made unto the fathers, and that the Gentiles might prayse god for his mercie, as it is written. For this cause I wil praise thee among the Gentyles, and sing unto thy name. And agayne he sayeth: reioyce ye Gentiles with hys people. And againe: praise the Lorde all ye Gentyles, and laude hym all ye nacions together. And againe Esai sayeth: there shall be the rote of Jesse, and he that shal ryse to reigne ouer the Gentiles: in him

shal the Gentiles trust. The God of hope fyll you with all ioy, and peace in beleuyng, that ye may be riche in hope, through the power of the holy gost.

The Gospell. Luc. xxi.

THERE shalbe signes in the Sunne and in the Moone, and in the starres: and in the earth the people shalbe at their wittes ende, through despayre. The sea and the water shall roare, and mens heartes shal fayle them for feare, and for loking after those thinges which shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power and greate glorye. When these thynges begynne to come to passe, then loke up, and lyft up your heades, for your redempcion draweth nye. And he shewed them a similytude: beholde the fygge tree, and all other trees, when they shote furth their buddes, ye see and knowe of your owne selues that sommer is then nye at hãde. So lykewyse ye also (whẽ ye see these thinges come to passe) be sure, that the kyngdome of God is nye. Verely I saye unto you: this generacion shall not passe, tyll all be fulfylled. Heauen and earth shall passe: but my worde shall not passe.

The Thirde Sundaye.

The Collect.

LORD, we beseche thee, geue eare to oure prayers, and by thy gracious visitacion lighten the darknes of our hearte, by our Lord Jesus Christ.

The Epistle. 1 Cor. iv.

LET a man this wise esteme us, euen as the ministers of Christ, and stewardes of the secretes of God. Furthermore, it is requyred of the stewardes, that a man be founde faythfull: with me it is but a small thing that I shulde be iudged of you, eyther of mans iudgement: no I judge not mine awne selfe. For I knowe noughte by myselfe, yet am I not therby iustified. It is the lorde that iudgeth me. Therfore iudge nothing before the tyme, untyll the LORDE come, whiche wylle lighten thynges that are hyd in darknesse, and open the counsayles of the heartes, and thẽ shal euery man haue prayse of God.

The Gospel. Matt. xi.

WHEN John beyng in prison hearde of the workes of Christe, he sent two of hys disciples, and sayde unto hym; Art thou he that shall come? or doe we loke for another? Jesus answered and sayde unto thẽ: Goe and shewe John agayne what ye haue hearde and seen: The blynde receyue their syght, the lame walke, the lepers are clensed, and the deafe heare, the dead are raised up, and

the poore receyue the glad tidinges of the gospel, and happy is he that is not offended at me. And as they departed, Jesus began to say unto the people cōcernyng John; What went ye out into the wildernes to se? A rede that is shaken with the wind? Or what wēt ye out for to se? A man clothed in softe rayment? Beholde they that weare soft clothinge, are in Kinges houses. But what went ye out for to se? A prophet? Verely I saye unto you, and more thē a prophete. For this is he of whō it is wrytten, Behold, I sende my messenger before thy face, whiche shall prepare thy waye before thee.

¶ *The Fourth Sundaye.*

The Collect.

LORD raise up (we pray thee) thy power, and come among us, and with great might succor us; that where as (through our sinnes and wickednes,) we be sore lette and hindred, thy bountyfull grace and mercy, through the satisfaccion of thy sonne our Lord may spedely delyuer us; to whom with thee and the holye Ghost be honour and glory, world without ende.

The Epistle. Philipp. iv.

REIOYCE in the LORD alway, and agayne I saye, Reioyce. Let your softnes be known to al men: the LORD is euen at hond. Be careful for nothing: but in all prayer and supplicacion, let your peticions be manifest unto God, with geuyng of thankes. And the peace of God which passeth all understandyng kepe your heartes and myndes through Christ Jesu.

The Gospell. John i.

THIS is recorde of John, whē the Jewes sent priestes and Leuites frō Jerusalem to aske him; What art thou? and he confessed, and denied not, and sayd playnly: I am not Christ. And they asked him, What then? Art thou Elias? He sayth: I am not. Art thou the Prophet? And he answered, No. Then sayed they unto him; What art thou? that we may geue an aūswer unto thē that sente us? What sayest thou of thy self? He sayde; I am the voyce of a cryer in the wildernesse, make straygh the way of the LORDE, as said the prophete Esay. And they which were sente were of the Phariseis. And they asked him, and sayde unto him, Why baptisest thou then, if thou be not Christe, nor Elias, neither that Prophete? John answered them, saying: I baptise with water: but there standeth one among you, whom you knowe not: he it is which though he came after me, was before me, whose shoe-lachet, I am not worthye to unlowce. These thinges were doen at Bethabara beeyonde Jordan, where John dyd baptyse.

Christmas Day.

The Collect.

ALMYGHTY God, whiche hast geuen us thy onely begotten sonne to take our nature upon him, and this daye to be borne of a pure virgin; Graunt that we beyng regenerate, and made thy chyldren by adoption and grace, may daylye be renewed by thy holy spirit, through the same our lorde Jesus Christ who lyueth and reygneth &c. Amen.

The Epistle. Heb. i.

GOD in tymes past dyuerslye and many waies spake unto the fathers by prophetes: but in these last dayes, he hath spoken to us by hys owne sonne, whom he hath made heyre of all thinges, by whom also he made the world. Whych (sonne) beinge the brightnes of his glorie, and the very image of his substaunce, ruling all thinges with the worde of his power, hath by his owne person purged oure sinnes, and sitteth on the ryghte hande of the maiestie on high: beynge so moch more excellēt thē the angels, as he hath by inheritaunce obteyned a more excellēt name then they. For unto which of the Angels said he at eny tyme? Thou art my sonne, this daye haue I begotten the? And agayn, I will be his father, and he shalbe my sonne. And agayne, when he bringeth in the fyrst-begottē sonne into the worlde, he sayth: and let all the angels of God worshippe him. And unto the angels he sayth, He maketh his angels spirites, and his mynisters a flame of fyre. But unto the sonne he sayth, Thy seate (O God) endureth for euer and euer. The scepter of thy kyngdome is a right scepter. Thou hast loued righteousnes and hated iniquitie; wherfore God, euen thy God, hath annoynted thee with oyle of gladnes aboue thy felowes. And thou LORDE in the begynnynge hast layed the foundacion of the earth; and the heauēs are the workes of thy handes. They shall perishe, but thou endurest. But they all shal waxe olde as doeth a garmēt, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art euen the same, and thy yeares shal not fayle.

The Gospel. John i.

IN the beginnynge was the word, and the worde was with God: and God was y^e^ worde. The same was in the beginnynge with God. Al thinges were made by it, and without it, was made nothing that was made. In it was lyfe, and the lyfe was the light of men, and the light shineth in darkenes, and the darkenes comprehended it not. There was sent from God a man, whose name was John. The same came as a witnesse to beare witnes of the light, that all men thorow him might beleue. He was not that light, but was sent to beare witnesse of the light. That light was the true light, which lighteth euery man that cometh into the

worlde. He was in the world, and the worlde was made by him; and the world knewe him not. He came among his owne, and his owne receyued him not: But as many as receyued him, to them gaue he power to be made the sons of God; euen them that beleued in his name. Which were borne, not of bloude, nor of the wyl of the flesh, nor yet of the wil of man; but of God. And the same worde became fleshe, and dwelt among us; and we sawe the glory of it, a glory of the onely-begottē sonne of the father, ful of grace and trueth.

¶ *Sainct Stephin's Day.*

The Collecte.

GRAUNT us, O Lord, to learne to loue our enemies, by the example of thy martyr Saint Stephin, who prayed for his persecutours to thee; which liuest, &c.

¶ Then shal folow a Collect of the Natiuitie, which shalbe sayd continually unto newe yeares daye.

The Epistle. Acts vii.

AND Stephin, beyng ful of the holy ghost, loked up stedfastly with his eyes into heauen, and sawe the glorye of God, and Jesus stādinge on the right hand of God, and sayde: Beholde, I see the heauens open, and the sonne of mā stondinge on the right hand of God. But they gaue a shout with a loude voyce, and stopped their eares, and ran upon him al at once, and cast him out of the citie, and stoned him. And the witnesses layed downe their clothes at a yonge mans fete, whose name was Saule. And they stoned Stephin, calling on and saying; Lorde Jesu, receyue my spirite. And he kneled downe, and cryed with a loud voice, Lorde, laye not this sinne to theyr charge. And when he had thus spoken, he fell aslepe.

The Gospell. Matt. xxiii.

BEHOLD, I send unto you prophetes, and wise men, and Scribes, and some of them ye shal kyll and crucifye; and some of them shall ye scourge in youre Sinagoges, and persecute them from citye to citye: that upon you maye come all the righteous bloude which hath been shed upon the earth, from the bloud of ryghteous Abel unto the bloude of Zacharias the sonne of Barachias, whom ye slew betwene the temple and the altare. Verely I saye unto you, All these thinges shall come upō this generacion. O Jerusalem, Jerusalem, thou that kyllest the Prophetes and stonest them whiche are sent unto thee; how often would I haue gathered thi children together, euen as the henne gathereth her chickens under her wings, and ye woulde not? Beholde, youre habitacion

shalbe left unto you desolate. For I saye unto you, Ye shall not see me henceforth, tyll that ye saye: Blessed is he that cometh in the name of the Lorde.

¶ *Sainct John Euangelistes Daye.*

The Collecte.

MERCYFUL lord, we beseche thee to cast thy bright beames of light upon thy Churche: that it beyng lightened by the doctrine of thy blessed Apostle and Euangelist John may attayn to thy euerlasting giftes; through Jesus Christ our lord

The Epistle. 1 John i.

THAT which was from the beginnyng, which we haue hearde, whyche we haue sene with our eyes, whych we haue loked upon, and oure handes haue handled of the worde of lyfe: and the life appeared, and we haue sene and beare witnes, and shewe unto you, that eternal life, whych was with the father, and appeared unto us. That which we haue sene and herde, declare we unto you, that ye also maye haue fellowship with us, and that oure fellowship may be with the father and his sonne Jesus Christ. And this we write unto you, that youre ioye may be ful. And this is the tidinges which we haue hearde of hym, and declare unto you, that God is lighte, and in him is no darknes at all. Yf we saye, we haue felowship with him, and walke in darknes, we lye, and do not the trueth. But and yf we walke in lighte, euen as he is in lighte, then haue we felowshippe with him, and the bloud of Jesus Christ his sonne clenseth us from al synne. Yf we saye that we haue no synne, we diceyue oureselues, and the trueth is not in us. But yf we knowlege our sinnes, he is faithful and iust to forgeue us oure sinnes, and to clense us from all unrighteousnes. Yf we saye, we haue not synned, we make him a lyar, and his worde is not in us.

The Gospell. John xxi.

JESUS sayde unto Peter, Folow thou me. Peter turned aboute, and sawe the disciple whom Jesus loued folowinge (which also leaned ō his breast at Supper, and said: Lorde, which is he that betrayeth the?) Whē Peter sawe him, he sayde to Jesus: Lorde what shal he here do? Jesus sayde unto him; Yf I wil haue him to tarye tyll I come, what is that to thee? Folow thou me. Then wente this sayenge abroad amonge the brethren, that that disciple should not dye. And Jesus sayde not to hym, he shall not dye, but: Yf I wil that he tarye tyll I come, what is that to thee. The same disciple is he which testifieth of these thinges, and wrote these thinges, and we knowe that his testimonie is true. There are also many other thinges that Jesus did, the

which, yf they shoulde be wryttē euery one, I suppose the worlde coulde not conteyne the bookes that should be wrytten.

¶ *Thinnocentes Daye.*

The Collecte.

ALMIGHTY god, whose praise this day the yong Innocents thy witnesses hath confessed, and shewed foorth, not in speaking but in dying; mortify and kyll all vices in us, that in our conuersacion, our lyfe may expresse thy fayth, which wyth oure tongues we do confesse; through Jesus Christ oure Lord.

The Epistle. Apoc. xiv.

I LOKED, and lo, a lambe stode on the moūt Sion, and with him an hundred and xliiii thousande, hauynge hys name and hys fathers name written in their forheades. And I herde a voyce from heauen, as the sounde of many waters, and as the voyce of a great thundre. And I herde the voyce of harpers harping on their harps. And they song as it were a new song before the seate, and before the foure beastes, and the elders, and no man coulde learne the song, but the hundred and fourtie and four thousand, which were redemed from the earth. These are they which were not defyled with women, for they are virgins. These folowe the lambe where-soeuer he goeth. These were redemed from men, beinge the firste fruytes unto God, and to the lambe, and in their mouthes was founde no guyle; for they are without spot before the throne of God.

The Gospel. Matt. ii.

THE Angel of the Lord appeared to Joseph in a slepe, sayinge: aryse, and take the chylde, and his mother, and flee into Egipt, and be thou there tyll I brynge thee worde. For it wyll come to pass, that Herod shal seke the chylde to destroye him. So when he awoke, he toke the chylde and his mother by night and departed into Egipt, and was there unto the death of Herode, that it myght be fulfylled which was spokē of the lorde by the Prophet, saying: out of Egipt haue I called my sonne. Then Herod when he saw that he was mocked of the wyse men, was exceadynge wroth, and sent foorth men of warre, and slue all the chyldren that were in Bethleem, and in all the coastes, (as many as were two yere olde or under,) accordinge to the tyme which he had diligently knowen out of the wyse men. Then was fulfylled that which was spoken by the Prophet Jeremy, whereas he sayd: In Rama was there a voyce herde, lamentacion, wepynge, and greate mournynge, Rachel wepinge for her chyldren, and woulde not be conforted, because they were not.

¶ *The Sundaye after Christmas Daye.*

The Collect.

ALMIGHTY God, which hast geuen us, &c. *As upon Christmas-daye.*

The Epistle. Gal. iv.

AND I saye, that the heyre as longe as he is a childe differeth not from a seruaunt, though he be lorde of all, but is under tutours and gouerners, untyll the tyme the father hath appoynted. Euen so we also, whē we were chyldren, were in bondage under the ordeinaunces of the world. But when the tyme was ful come, God sente hys sonne, made of a womā, and made bond unto the lawe, to redeme them which were unto the lawe: that we through eleccion mighte receyue the inheritaunce that belongeth unto the naturall sons. Because ye are sons, God hath sent the spirite of his sonne into oure hertes, which cryeth Abba father. Wherefore now, thou art not a seruaunt, but a sonne. Yf thou be a sonne, thou art also the heyre of God through Christ.

The Gospel. Matt. i.

THYS is the booke of the generacion of Jesus Christ, the sonne of Dauid, the sonne of Abraham: Abrahā begat Isaac; Isaac begat Jacob; Jacob begat Judas and his brethrē; Judas begat Phares and Zaram of Thamar; Phares begat Hesrom; Hesrom begat Aram; Aram begat Aminadab; Aminadab begat Naasson; Naasson begat Salmon; Salmon begat Boos of Rahab; Boos begat Obed of Ruth; Obed begat Jesse; Jesse begat Dauid the kynge; Dauid the kynge begat Salomon of her that was the wife of Urye; Salomon begat Roboam; Roboam begat Abia; Abia begat Asa; Asa begat Josaphat; Josaphat begat Joram; Joram begat Osias; Osias begat Joatham; Joatham begat Achas; Achas begat Ezechais; Ezechais begat Manasses; Manasses begat Amon; Amon begat Josias; Josias begat Jechonias and his brethren, aboute the tyme that they were carried awaye to Babilon. And after they were brought to Babylon, Jechonias begat Salathiel; Salathiel begat Zorobabel; Zorobabel begat Abuid; Abuid begat Eliachim; Eliachim begat Azor; Azor begat Sadoc; Sadoc begat Achin; Achin begat Eluid; Eluid begat Eleasar; Eleasar begat Matthan; Matthan begat Jacob; Jacob begat Joseph the husbande of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generacions from Abraham to Dauid are fourtene generacions: From Dauid unto the captiuitie of Babylon are fourtene generacions. From the captiuitie of Babylon unto Christ, are also fourtene generacions.

The byrth of Christ was on thys wyse: When his mother Mary was maryed to Joseph, (before they came to dwell together) she was founde with chylde by the holy ghoste. But Joseph her

husbande (because he was a righteous man, and wolde not put her to shame) was mynded priuely to departe from her. But whyle he thus thought, beholde, the aungell of the Lorde appeared unto him in a slepe, sayinge: Joseph, thou sonne of Dauid, feare not to take unto the Marye thy wyfe: for that which is cōceyued in her, is of the holy ghoste. She shall brynge forth a sonne, and thou shalte call hys name JESUS: for he shall saue his people from their synnes.

All thys was done, that it mighte be fulfylled which was spoken of the Lorde by the Prophete, sayinge: Beholde a mayde shall bee with chylde, and shall brynge forth a sonne, and they shall call hys name Emanuel, whych, if a man interpret, is as much as to say, God with us. Now Joseph, as soon as he awoke out of slepe, did as the angell of the lorde had bidden hym: and toke his wyfe unto hym, and knewe her not, tyll she had brought forth the fyrst begotten sonne, and called his name JESUS.

¶ *The Circumcision of Christ.*

The Collecte.

ALMIGHTIE God, which madeste thy blessed sonne to be circumcised, and obedient to the law for man; grant us the true circumcision of the spirit, that our hearts, and all our membres, being mortified from all worldly and carnal lustes, may in all thinges obey thy blessed wyl; through the same thy Son Jesus Christ our Lord.

The Epistle. Rom. iv.

BLESSED is that man to whom the Lorde will not impute synne. Came this blessednes then upon the uncircūcision, or upon the circumcision also? For we say that faith was counted to Abraham for righteousnes. How was it thē rekened? when he was in the circūcision, or whē he was in the uncircumcisiō? not in tyme of circūcision; but when he was yet uncircumcised. And he receaued the sign of circūcision, as a seale of the righteousnes of faith, which he had yet being uncircūcised; that he shulde be the father of all thē that beleue, though they be not circumcised, that righteousnes might be imputed to them also: and that he might be the father of circumcision, not unto thē only that came of the circumcision, but unto them also that walke in the steppes of the faith which was in oure father Abraham, before the tyme of circumcision. For the promyse (that he shulde be the heyre of the worlde) happened not to Abraham, or to hys seede, thorow the lawe, but through the righteousnes of fayth. For yf they which are of the lawe be heyres, then is fayth but vayne, and the promyse of none effect.

The Gospel. Luc. ii.

AND it fortuned, as soon as the angels were gone away from the shephardes into heauē, they sayde one to another; let us goe now euen unto Bethleem, and se this thinge that we heare say is happened, whiche the lorde hath shewed unto us. And thei came with hast and founde Mary and Joseph, and the babe layed in a maunger. And when they had seene it, they published abrode the sayenge which was tolde thē of that chyld. And all they that heard it wondred at those things, that were tolde them of the shepeheardes. But Mary kepte all those sayinges, and pondred them in her hert. And the shepherdes returned praysinge and laudinge God, for all the thinges they had herde and sene, euen as it was tolde unto them. And when the eyght daye was come that the chylde should be circumcised, his name was called JESUS, which was named of the angel before he was conceyued in the wombe.

¶ *The Epiphany.*

The Collect.

O GOD, whych by the leadinge of a starre diddest manifest thy onely begotten sonne to the Gentyles; Mercifully graunt, that we, which know thee now by faith, may after this lyfe haue the fruicion of thy glorious Godhead; through Christ our Lord.

The Epistle. Ephes. iii.

FOR this cause I Paul am a priesoner of Jesus Christ for you heythen; yf ye haue herde of the ministracion of the grace of God, which is geuen me to you-warde. For by reuelacion shewed he the mystery unto me, as I wrote aboue in fewe wordes, wherby whan ye rede it, ye maye understande my knowledge in the mistery of Christ; which mistery in times past was not opened unto the sonnes of men, as it is now declared to his holy Apostles and prophetes by the spirite: that the Gentiles shulde be inheritours also, and of the same bodye, and partakers of his promise in Christ, by means of the Gospel, wherof I am made a minister, acordynge to the gifte of the grace of God which is geuē unto me after the workynge of his power. Unto me the least of all sayntes is this grace geuen, that I shoulde preach amonge the Gentiles the unsearcheable ryches of Christ, and to make all men see what is the felowshippe of the misterie, which frō the beginnyng of the worlde, hath bene hydde in God which made all thynges through Jesus Christ: to thentente, that now unto the rulers and powers in heauenly things, mighte be knowen by the congregacion the manifolde wisedome of God accordinge to the eternal purpose which he wrought in Christ Jesu oure lorde: by whom we haue boldnesse and entraunce with the confidēce which is by faith of hym.

The Gospel. Matt. ii.

WHEN Jesus was borne in Bethleē a city of Jurye, in the tyme of Herode the kynge: Behold there came wise men from the East to Jerusalē, saying: Where is he that is borne king of the Jewes? For we haue seen his starre in the Easte, and are come to wurship him. When Herode the kynge had herde these thinges, he was troubled, and all the citie of Jerusalē with him. And when he had gathered al the chief priestes and scribes of the people, he demaunded of them, where Christ shulde be borne. And they sayde unto hym, At Bethleem in Jury. For thus it is written by the Prophet; And thou, Bethleem, in the land of Jurye, arte not the least amonge the princes of Juda: for out of thee there shall come unto me the capitaine that shal gouerne my people Israel. Then Herode (when he had preuely called the wise men) he inquired of them diligentlye what tyme the starre appeared, and he bad them go to Bethleem, and said; Goe your waie thither, and searche diligently for the chylde. And when ye haue founde him, bringe me worde agayne, that I maye come and wurship him also. When thei had heard the king, they departed; and loe, the starre whiche they sawe in the East, wente before them, till it came and stode ouer the place wherin the chylde was. When they sawe the starre they were exceading glad, and went into the house, and found the chyld with Mary his mother, and fel down flat and wurshipped hym, and opened ther treasures and offred unto hym gyftes: Gold, Frankynsence, and Mirre. And after they wer warned of God in slepe, (that they shoulde not goe againe to Herode,) they returned into their own countrey another waye.

The first Sunday after the Epiphanie.

The Collect.

LORD we beseche thee mercifully to receyue the prayers of thy people whiche call upon thee; and graunt that they maye both perceiue and know what thyngs they oughte to do, and also haue grace and power faithfully to fulfyll the same, through Jesus Chryst our lord.

The Epistle. Rom. xii.

I BESECHE you therfore brethrē, by the mercyfulnesse of God, that ye make youre bodies a quicke sacrifice, holy, and acceptable unto God, which is youre reasonable seruinge of god. And fashion not youreselfes like unto thys worlde; but be chaunged in your shape by the renuynge of youre mynde, that ye maye proue, what thinge that good, and acceptable, and perfecte wil of God is. For I saye (through the grace that unto me geuen is) to euery man amonge you, that no man stande high in his owne conceite, more then it becommeth him to esteme of hymselfe; but to iudge of

himselfe, that he be gentle and sobre, accordynge as god hath dealte to euery man the measure of faith. For as we haue many membres in one body, and all the membres haue not one office; so we beynge many, are one body in Christ, and euery man amonge oureselfes, one anothers membres.

The Gospel. Luke ii.

THE father and mother of Jesus wente to Jerusalem after the custome of the feast daye. And when they had fulfilled the dayes, as they returned home, the child Jesus abode stil in Jerusalem. And his father and mother knewe not of it: but supposing him to haue been in the cumpany, came a dayes iourneye, and sought hym amōgst their kinsfolke and acquātaunce. And whē they founde hym not, they wente backe agayne to Jerusalem, and sought him. And it fortuned that after thre dayes, they founde him in the temple sittinge in the midst of the doctors, hearynge them, and posing them. And al they that hearde hym were astonied at his understandynge and answeres.

And when they sawe him, they meruailed. And his mother said unto him; Sonne, why hast thou thus dealt with us? Beholde, thy father and I haue sought the sorowynge. And he sayde unto them, howe happened it that ye sought me? Wyst ye not that I must goe aboute my fathers busines? And they understode not that sayinge, which he spake unto them. And he wente downe with them, and came to Nazareth, and was obediēte unto them. And his mother kept all these sayings together in her heart. And Jesus prospered in wisedome and age and in fauoure with God and men.

¶ *The second Sunday after the Epiphanie.*

The Collecte.

ALMIGHTIE and euerlasting god, which doest gouerne all thynges in heauen and earth: mercyfully heare the supplicacions of thy people, and grant us thy peace all the dayes of our lyfe.

The Epistle. Rom. xii.

SEING that we haue dyuers gyftes, according to the grace that is geuen unto us; yf a man haue y^e^ gifte of prophecy, let it be agreing to the faith. Let him that hath an office wayte on his office: let hym that teacheth, take hede to hys doctryne: Let him that exhorteth, geue attēdaunce to his exhortacion. Yf eny man geue, let him doe it with synglenesse. Let hym that ruleth, doe it with diligence. Yf any man shewe mercy, let hym doe it with cherefulnesse. Let loue be without dissimulaciō. Hate that which is euell and cleaue unto y^t^ which is good. Be kynde one to another with brotherly loue. In geuynge honoure go one before another. Be not slothefull in the busynes which ye haue in hande.

Be feruent in the spyryte. Applye youreselues to the tyme. Reioyce in hope; be pacyent in tribulacion. Continue in prayer. Distribute unto the necessitie of the sainctes. Be glad to harboure. Blesse them which persecute you. Blesse, I saye, and curse not. Be mery with them that are mery. Wepe with them that wepe. Be of like affeccion one towardes another. Be not hye mynded, but make youreselues equall to them of the lower sorte.

The Gospel. John ii.

AND the third daye was there a mariage in Cana, a citie of Galyle, and the mother of Jesus was there. And Jesus was called (and hys disciples) unto the mariage. And when the wine fayled, the mother of Jesus sayde unto hym: they haue no wine. Jesus said unto her, womā, what haue I to do with the? mine houre is not yet come. His mother said unto the ministers; whatsoeuer he saieth unto you, do it. And there were standing there vi waterpottes of stone, after the maner of the purifiyng of the Jewes, conteining ii or iii fyrkyns apeece. Jesus saide unto them: fil the waterpottes with water. And thei filled them up to the brimme. And he saide unto them: draw out now, and beare unto the Gouernour of the feast. And they bare it. Whē the ruler of the feast had tasted the water that was turned into wine, and knew not whence it was, (but the ministers, which drewe the water, knewe) he called the bridegrome, and said unto him; Euerie man at the beginning doth set forth good wine, and when men be dronke, then that whiche is woorse, but thou hast kepte the good wine until now. This beginning of miracles did Jesus in Cana of Galile, and shewed hys glorye, and his dysciples beleued on him.

¶ *The third Sundaye.*

The Collecte.

ALMYGHTIE and euerlastyng god, mercyfully loke upon our infirmities, and in all our daungers and necessities, stretche furth thy right hand to helpe and defende us; through Christ our Lorde.

The Epistle. Roma. xii.

BE not wyse in youre own opinions. Recompēse unto no man euill for euill. Prouyde aforehand thinges honest, not only before God, but also in the syghte of al mē. If it be possible, (as much as is in you) liue peaceablye with al men. Dearly beloued, auenge not youreselfes, but rather geue place unto wrathe. For it is wrytten: Vengeaunce is mine; I wil rewarde sayth the LORDE. Therfore, yf thine enemy hunger, feede him, yf he thyrst, geue him drynke. For in so doinge thou shalt heape coles of fyre on his heade. Be not ouercome of euill, but ouercome thou euill with goodnes.

The Gospell. Matt. viii.

WHEN he was come downe from the mountaine, much people folowed him. And behold, there came a leper and wurshipped hym, sayinge, Maister, yf thou wylte thou canst make me clene. And Jesus put furth his hande, and touched him, sayinge, I wil, be thou cleane; and immediately hys leprosy was clensed. And Jesus sayde unto hym, Tell no mā, but goe and shew thyselfe to the prieste, and offer the gifte (that Moses cōmaunded to be offered) for witnes to them.

And when Jesus was entred into Capernaum, there came unto him a Centurion, and besought hym, sayinge: Maister, my seruaunte lyeth at home sicke of the paulsye, and is greuously pained. And Jesus sayd, whē I come unto hym, I will heale him. The Centurion answered, and sayde: Sir I am not woorthy that thou shouldest come under my roofe; but speake the worde only, and my seruaunt shalbe healed. For I also am a mā subiect to the auctoritie of another, and haue sowdiers under me. And I saye to this man, go, and he goeth; and to another man, come, and he commeth; and to my seruaunt, do this and he doeth it. When Jesus hearde those words, he merueled, and sayde to them that folowed hym: verely I say unto you, I haue not founde so greate fayth in Israel. I say unto you, that many shall come from the East, and West, and shal reste with Abraham, Isaac, and Jacob, in the kyngdome of heauen, and the chyldren of the kyngdome shalbe cast out into utter darkenes, there shalbe wepinge and gnashyng of teeth. And Jesus sayd unto the Centurion: go thy waye, and as thou beleuest so be it unto the. And his seruaunt was healed in the selfesame houre.

¶ *The fourth Sonday.*

The Collect.

GOD, which knowest us to be set in the middeste of so many and great daungers, that for mans frailnesse we cannot alwaies stande uprightly; Graunt to us the health of body and soule that al those things which we suffer for sinne, by thy helpe we may wel passe and ouercome; through Chryste our lorde.

The Epistle. Rom. xiii.

LET euery soule submytte hymselfe unto the auctoritie of the higher powers; for there is no power but of God. The powers that be, are ordained of God, whosoeuer therefore resisteth power, resisteth the ordinaunce of God. And they that resist, shal receyue to themselues damnacion.

For rulers are not fearfull to them that doe good, but to them that do euill. Wilt thou be without feare of the power? doe well then, and so shalt thou be praysed of the same: for he is the mini-

ster off God for thy wealth. But and yf thou do that which is euell, then feare, for he beareth not the sweorde for noughte : for he is the mynister of god to take vengeaunce on them that do euell. Wherfore, ye must nedes obeye not onely for feare of vengeaunce, but also because of conscyence. And euen for this cause paye ye tribute; for they are Gods ministers seruying for that purpose. Geue to euery man therfore his duetye ; tribute, to whom tribute belongeth : custome, to whom custome is due : feare, to whom feare belongeth : honoure, to whom honoure pertayneth.

The Gospel. Matt. viii.

AND when he entred into a ship, his disciples folowed him. And beholde there arose a greate tempest in the sea, insomuche that the shyp was couered with waues, but he was aslepe. And his disciples came unto him, and awoke hym, sayinge, Maister, saue us, we peryshe. And he sayde unto them : Why are ye fearfull, O ye of littell faithe? Then he arose, and rebuked the windes and the sea, and there folowed a great calme. But the men merueyled, saying, What maner of man is this, that both wyndes and see obey hym? And when he was come to the other syde, into the countre of the Gergesites, there met him ii possessed of deuils, which came out of the graues, and wer out of measure fierce, so that no man myght goe by that waye. And beholde, they cryed out, sayinge, O Jesu, thou sonne of god, what haue we to doe with the? Art thou come hither to torment us beefore the tyme? And there was a good way of from them a heerd of Swyne, feeding. So the deuyls besought him, sayinge, If thou cast us out, suffre us to goe oure waye into the heerd of Swyne. And he sayde unto thē, Go youre wayes. Then went they out and departed into the heerde of Swyne. And behold, the whole heerd of Swyne was caryed hedlonge into the sea, and perished in the waters. Then they that kept them, fled, and wente their ways into the citie, and tolde euery thinge, and what had happened unto the possessed of the deuyls. And behold, the whole citie came out to mete Jesus : and when they sawe hym, they besought hym that he would departe out of their coastes.

¶ *The fifth Sundaye.*

The Collecte.

LORDE, we beseche thee to kepe thy Church and houshold continually in thy true religion ; that they which doe leane only upon hope of thy heauenly grace may euermore be defended by thy mighty power ; Through Christe our Lorde.

The Epistle. Coloss. iii.

PUT on as the electe of God, tender mercye, kindness, humblenes of mynde, mekenesse, long-sufferynge, forbearinge one

another, and forgeuynge one another, yf eny man haue a quarell agaynst another; as Christ forgaue you, euen so do ye. Aboue all these thinges put on loue, which is the bonde of perfectnes. And the peace of god rule youre hertes, to the which peace ye are called in one bodye; and se that ye be thankefull. Let the worde of Christ dwell in you plenteously with all wisedome. Teache and exhorte youre owne selfes in Psalmes, and Himnes, and spiritual songes, syngynge with grace in youre hertes to the lorde. And whatsoeuer ye doe, in worde or dede, do all in the name of the lorde Jesu, geuing thankes unto God the father by hym.

The Gospel. Matt. xiii.

THE kyngdome of heauen is lyke unto a man that sowed good seede in hys fielde. But whyle mē slepte, his enemye came, and sowed tares amonge the wheate, and wente his waye. Now whē the blade was spronge up, and had brought forth fruite, thē appeared the tares also. So the seruauntes of the housholder came, and sayde unto him: Sir, didste thou not sowe good sede in thy felde? Frō whence then hath it tares? He sayde unto thē, the enuious man hath done this. The seruauntes sayde unto hym, wilt thou then that we go and wede them up? He sayde, naye; lest whyle ye gather up the tares, ye plucke up also the wheate with thē. Let both growe together tyll the haruest; and in the tyme of haruest I wil saye unto the reapers: gather ye the tares first, and binde them together in sheeues to be brente: but gather the wheate into my barne.

The vi Sunday (if there be so many) shal haue the same Collect, Epistle, and Gospel, that was upon the fifth Sundaye.

¶ *The Sundaye called Septuagesima.*

The Collecte.

O LORDE, we beseche thee fauourably to heare the prayers of thy people; that we which are iustlye punished for our offences, may be mercyfully deliuered by thy goodnes, for the glorye of thy name, through Jesu Christe our sauiour, who lyueth and reigneth, world without ende.

The Epistle. 1 Cor. ix.

PERCEIUE ye not, how that they which runne in a course runne al, but one receiueth the reward? So runne that ye may obtaine. Euery man that proueth masteries, abstaineth from all thinges. And they doe it to obtaine a crowne that shall perish, but we to obtayne an euerlasting crowne. I therfore so runne, not as at an uncertayne thinge. So fyghte I, not as one that beateth the ayre: but I tame my body, and brynge it into subieccion, lest by any meanes it come to pass, that when I haue preached to other, I myselfe shoulde be a cast-awaye.

The Gospel. Matt. xx.

THE kyngdome of heauen is like unto a man that is an housholder, which wente out early in the mornynge to hyre labourers into his vineyarde. And when the agrement was made with the labourers for a peny a daye, he sent thē into his vineyarde. And he wente oute about the thirde houre and sawe other stondinge idle in the marketplace, and sayde unto them: Go ye also into my vynyarde, and whatsoeuer is right I wil geue you. And they went theyr waye. Agayne he wente out aboute the vi and ix houre, and dyd likewyse. And aboute the xi houre he wente out, and founde other stādynge ydle, and saide unto them; Why stande ye here all the daye idle? They sayd unto him; because no man hath hyred us. He sayeth unto thē, Go ye also into my vinyarde, and whatsoeuer is right, that shall ye receiue.

So, when euen was come, the lorde of the vynyarde sayde unto his stewarde: Cal the labourers and geue them theyr hyre, begynnynge from the last untill the first. And when they did come that came aboute the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they shoulde haue receiued more, and they likewise receaued euery man a peny. And when they had receaued it, they murmured agaynst the goodman of the house, saying: These last haue wrought but one houre, and thou hast made thē equall with us, which haue borne the burthen and heate of the daye. But he answered unto one of them, and sayde: Frende, I do thee no wronge, diddest not thou agree with me for a peny? Take that thine is, and goe thy waye; I wyl geue unto this last, euen as unto the. Is it not lawful for me to do as me lusteth with myne owne goodes? Is thine eye euell because I am good? So the last shalbe the first, and the first shalbe last. For many be called, but few be chosen.

¶ *The Sunday called Sexagesima.*

The Collecte.

LORD GOD, which seest that we put not our truste in any thyng that we doe, mercifullye graunt that by thy power we may be defended against al aduersitie; through Jesus Chryst our Lord.

The Epistle. 2 Cor. xi.

YE suffre fooles gladly, seing ye youreselues are wyse. For ye suffre yf a man brynge you into bondage, yf a man deuoure, yf a man take, yf a man exalte hymselfe, yf a man smite you on the face. I speake as concernynge rebuke, as though we had been weake in this behalfe. Howeuer, wherinsoeuer any man dare be bolde (I speake folishly) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites, euen so am I. They are the

sede of Abraham, euen so am I. They are the ministers of Christ, (I speake like a fole) I am more: in laboures more abundaunt, in stripes aboue measure, in prieson more plenteously, in death oft: Of the Jewes fyue tymes receaued I xl strypes saue one: Thrise was I beaten with roddes: I was once stoned, I suffred thrise shypwrake; nyghte and daye haue I bene in the deepe see: In iourneying oft; in parels of waters, in parels of robbers; in ieopardies of mine own nacion; in ieopardies among the Heythen, in parels in the citie, in parels in wilderness, in parels in the sea, in parels amonge false brethrē, in laboure and trauayle, in watchinges often, in hunger and thyrst, in fastinges often, in cold and nakednes; besyde the thynges whiche outwardly happen unto me I am combred daylie, and do care for all cōgregacions. Who is weake, and I am not weake? Who is offended, and I burne not? Yf I must nedes boast, I wil boast of the thinges that concerne myne infirmyties. The God and father of oure lorde, Jesus Christ, which is blessed for euermore, knoweth that I lie not.

The Gospel. Luke viii.

WHEN much people were gathered together, and were come to him out of al the cities, He spake by a symilitude: The sower wente out to sowe his sede: and as he sowed, some fell by the waye side, and it was troddē down, and the foules of the ayre deuoured it. And some fell on stones, and assoon as it was spronge up, it withred awaye, because it lacked moistnesse. And some fel amonge thornes, and the thornes sprange up with it and choked it. And some fell on good grounde, and sprange up, and bare frute an hundreth-folde. And as he sayde these thinges, he cryed; He that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of symilitude is this? And he sayde: Unto you it is geuē to knowe the secretes of the kyngdome of God, but to the other by parables; that when they se, they shulde not se, and when they heare they shoulde not understande. The parable is this: The sede is the worde of God: those that are beside the waye, are they that heare: then commeth the deuell and taketh awaye the worde out of their hertes, lest they shoulde beleue, and be saued. They on the stones, are they which when they heare it, receyue the worde with ioye; and these haue no rotes, which for a whyle beleue, and in the tyme of temptacion goe awaye. And that which fel amonge thornes, are they which when they haue heard, go furth, and are choked with cares, and riches, and volupteous liuing, and brynge forth no frute. That which fell in the good grounde, are they which with a pure good hert, heare the worde and kepe it, and brynge forth fruite through pacience.

¶ *The Sunday called Quinquagesima.*

The Collecte.

O LORD which doest teache us that al our doinges without charitie are nothyng worth; send thy holy gost, and powre in our heartes that most excellent gift of charitie, the very bonde of peace and all vertues, without the which whosoeuer lyueth is counted dead before thee: Graunt this for thy only sonne Jesus Christes sake.

The Epistle. 1 Cor. xiii.

THOUGHE I speake with the tongues of men and of aungels, and haue no loue, I am euen as sowndinge brasse, or as a tynklinge Cimball. And though I coulde prophecie, and understand al secretes, and al knowlege; yea, if I haue al faith, so that I coulde moue mountaynes out of their places, and yet haue no loue, I am nothinge. And though I bestowe al my goodes to fede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothinge. Loue suffereth long, and is curteous, loue enuyeth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh no euill, reioyceth not in iniquyte, but reioyceth in the trueth, suffreth all thinges, beleueth all thinges, hopeth all thinges, endureth all thinges.

Though that prophecienge fayle, eyther tongues cease, or knowlege vanisheth away, yet loue falleth neuer awaye. For our knowlege is unparfecte, and oure prophecienge is unparfecte. But whan that, which is perfecte, is come, then that which is unparfecte shalbe done awaye. When I was a childe I spake as a childe; I understode as a childe, I imagined as a childe. But assone as I was a man, I put awaye childishnes. Now we se in a glasse, euen in a darke speakynge; but thē shal we se face to face. Now I knowe unperfectly, but then shal I knowe euē as I am knowen. Now abydeth faith, hope, loue, euen these three, but the chiefe of these is loue.

The Gospell. Luke xviii.

JESUS toke unto him the xii, and sayde unto them: Beholde, we go up to Jerusalē, and all shalbe fulfilled that are wrytten by the prophetes, of the sonne of man. For he shalbe delyuered unto the gentyles, and shalbe mocked and despytefully intreated and spitted upon; and whan they haue scourged him, they wyl put him to death, and the thirde daye he shal rise agayne. And they understode nothinge of these thynges. And this sayinge was hid from them, and they perceiued not the thynges whiche were spoken. And it came to passe, that as he was come nye unto Iericho, a certain blynd man sate by the way-syde begging. And when he herde the people passe by, he asked what it ment. And they

sayde unto him, that Jesus of Nazareth passed by. And he cryed, saying: Jesu thou sonne of Dauid haue mercy on me. But they which wente before rebuked him, that he shulde holde his peace. But he cried so moch the more; Thou sonne of Dauid haue mercy upō me. And Jesus stode styl, and commaunded him to be brought unto him. And whan he was come nere, he asked him, saying, What wylt thou that I doe unto the? And he sayde, Lorde, that I might receaue my sight. And Jesus sayde unto him, Receaue thy sight, thy fayth hath saued the. And immediately, he receiued his sight, and folowed him, praising God. And all the people, when they sawe it, gaue prayse unto God.

¶ *The first day of Lent.*

The Collect.

ALMIGHTIE and euerlastyng god, which hatest nothing that thou hast made, and dost forgeue the sinnes of al them that be penitent; Create and made in us newe and contrite heartes, that we worthely lamentyng our synnes, and knowledginge our wretchednes, may obtaine of thee, the god of al mercy, perfect remission and forgeuenes; throughe Jesus Christe.

The Epistle. Joel ii.

TURNE you unto me with all youre hertes, with fastynge, wepynge, and mournynge: rente your hertes, and not youre clothes. Turne you unto the LORD your God: for he is gracious and mercyfull, longe sufferynge and of greate compassyon, and ready to pardō wickednes. Then (no doute) he also shal turne and forgeue: and after his chastenynge, he shal let youre encrease remayne for meat and drynck offerynges unto the Lorde youre God. Blowe out with the trompet in Syon, proclayme a fastynge, call the congregacion, and gather the people together; warne the congregacion, gather the elders, bringe the children and sucklynges together. Lette the brydegrome go forth of his chambre, and the bryde out of her closet. Let the prestes serue the Lorde betwene the porche and the alter, wepinge and sayenge: be fauourable, O Lorde, be fauourable unto thy people. Let not thyne heretage be brought to suche confusion, lest the Heathen be lordes thereof: Wherfore shoulde they saye amonge the Heithen, Where is now their God?

The Gospell. Matt. vi.

WHEN ye fast, be not sad as the Hipocrytes are, for they disfigure their faces, that they maye appeare unto men to fast. Verely I saye unto you, they haue their rewarde. But thou, when thou fastest, annoynte thyne head, and wash thy face, that it appeare not unto men how thou fastest, but unto thy father which is in secrete: and thy father, which seeth in secrete, shal rewarde

thee openly. Lay not up for yourselues treasure upon earth, where the rust and moth doth corrupt, and where theues breake through and steale. But laye up for you treasures in heauen, where nether ruste nor moth doeth corrupte, and where theues nether breake through nor steale. For where youre treasure is, there wyl youre hertes be also.

The first Sunday in Lent.

The Collect.

O LORD, which for our sake diddeste fast fortie days and fortie nyghtes; Geue us grace to use such abstinence, that, our fleshe beyng subdued to the Spyryte, we may euer obey thy godly monicions in righteousnes, and true holynesse, to thy honour and glory, whych lyuest and reygneste, &c.

The Epistle. 2 Cor. vi.

WE, as helpers exhorte you, that ye receaue not the grace of God in vayne. For he sayeth, I haue hearde thee in a tyme accepted: and in the daye of saluacion haue I succoured thee. Beholde now is that accepted tyme; behold now is that daye of saluacion. Let us geue none occasion of euell, that in our office be foūd no faute; but in all thinges lette us behaue ourselues as the ministers of God; In much pacience, in affliccions, in necessities, in anguishes, in strypes, in prisonmentes, in stryfes: in laboures, in watchinges, in fastinges, in purenes, in knowlege, in longe sufferynge, in kyndnes, in the holy ghoste, in loue unfayned, in the worde of the trueth, in the power of God: by the armoure of righteousnes of the righte hand and of the left; by honoure and dishonoure; by euell reporte and good reporte; as deceyuers and yet true; as unknowen and yet knowen; as dyinge and beholde we lyue; as chastened and not kylled; as sorowynge and yet allway mery; as poore and yet make many riche: as hauynge nothinge and yet possessinge all thinges.

The Gospell. Matt. iv.

THEN was Jesus ledd awaye of the spyrite into wildernes, to be tempted of the deuyll. And when he had fasted fortie dayes and fortie nightes he was at the last an hungred. And when the tempter came to hym, he sayde: Yf thou be the sonne of God, commaunde that these stones be made bread. He aunswered and sayde: it is wrytten, Man shal not lyue by bread onlye, but by euery worde that proceadeth out of the mouth of God.

Then the deuyll toke hym up into the holy citie and setteth hym on a pynacle of the temple, and sayeth unto hym, if thou be the sōne of God, cast thyself downe headlong. For it is wrytten, he shall geue his aungels charge ouer thee, and with theyr hādes they shal holde the up, lest at any time thou dashe thy fote agaynst

a stone. And Jesus sayde unto hym, It is wrytten again: Thou shalt not tempt thy Lorde God.

Agayne the deuyll taketh hym up to an excedynge high mountayne, and shewed hym al the kingdomes of the worlde, and the glorie of them; and sayth unto hym: al these wyl I geu thee, if thou wylt fall downe and worship me. Then sayth Jesus unto hym, Auoyde Satā. For it is wrytten, Thou shalt worshyp the Lorde thy God, and hym onely shalt thou serue. Then the deuell leaueth hym, and beholde, the aungels came and ministred unto hym.

¶ *The second Sunday.*

The Collect.

ALMIGHTYE God, whiche doest see that we haue no power of ourselues to help ourselues; kepe thou us both outwardly in our bodies, and inwardly in our soules; that we may be defended from al aduersities which may happen to the body, and from all euyll thoughts which may assaulte and hurte the soule; through Jesus Christe, &c.

The Epistle. 1 Thess. iv.

WE beseche you brethren, and exhorte you by the Lorde Jesus, that ye encrease more and more, euen as ye haue receaued of us, how ye oughte to walke and to please God. For ye knowe what commaundmētes we gaue you by oure lorde Jesu Christ. For thys is the will of God, euen youre holynes, that ye shoulde absteyne from fornicacion, that euery one of you shoulde knowe how to kepe his vessel in holynes and honoure, and not in the lust of concupiscence, as the Heythen, which knowe not God; that no man oppresse and defraude hys brother in bargayninge; because that the lorde is the auenger of all soch thinges, as we told you before and testified. For God hath not called us to unclennes, but unto holynes. He therfore that despyseth, despyseth not man, but God, which hath sent his holy spyrite amonge you.

The Gospell. Matt. xv.

JESUS wente thence, and departed into the coastes of Tyre and Sidon: And beholde a womanne of Canaan (which came out of the same coastes) cried unto him, sayenge: Haue mercy upon me, O Lorde, thou sonne of Dauid: My doughter is pieteouslye vexed with a deuell. And he answered her nothing at al. And his disciples came and besought him, sayinge; sende her awaye, for she crieth after us. But he answered and saide; I am not sent, but unto the lost shepe of the house of Israel. Then came she and worshipped him, saying; Lorde, helpe me. He answered and sayde: it is not mete to take the childrens bred, and to cast it unto dogges. She aunswered and said: Trueth Lorde, for the dogges eate of the crommes which fall from their masters table.

Then Jesus answered and sayde unto her: O woman, great is thy faith, be it unto the, euen as thou wylt. And her daughter was made whole euen the same time.

¶ *The third Sunday.*

The Collect.

WE beseche thee, almightye God, looke upon the heartie desyres of thy humble seruauntes, and stretche forth the right hande of thy maiestie, to be oure defence agaynst all oure enemies; throughe Jesus Christ our Lorde.

The Epistle. Ephes. v.

BE you the folowers of God as dere children, and walke in loue, euen as Christ loued us, and gaue himselfe for us an offerynge and a sacrifice of a swete sauoure to God. As for fornicacion, and all unclennes or couetousnes, lette it not be once named amonge you, as it becommeth sayntes; nether fylthines, nor folish talkynge, nor ieastynge, which are not comly, but rather geuynge of thankes. For this ye knowe, that no whoremōger, eyther uncleane person, or couetous persō, (which is a worshipper of ymages,) hathe anye inheritaunce in the kyngdome of Christ and of God. (Let no man disceaue you with vayne wordes.) For because of such thinges, cometh the wrath of God upon the children of disobedience. Be not ye therfore companions of them. Ye were sometyme darknesse, but now are ye lighte in the lorde. Walke as children of lighte, (for the fruyte of the spirite consisteth in all goodnes, and righteousnes, and trueth). Accept that which is pleasinge unto the Lorde, and haue no fellowship with the unfruytfull workes of darknes, but rather rebuke them. For it is a shame euen to name those thinges, which are done of them in secrete. But all thinges when they are brought forth by the lighte are manifest. For whatsoeuer is manifest, the same is lighte. Therfore he sayeth, awake, thou that slepest, and stande up frō the deed; and Christe shal geue thee lyghte.

The Gospell. Luke xi.

JESUS was casting out a deuell that was dumme. And when he hadde cast out the deuyll, the domme spake, and the people wondred. But some of them sayde, He casteth out the deuels through Beelzebub, the chief of the deuels. The other tempted him, and requyred of him a token from heauen. But he knowing their thoughtes, sayde unto them; Euery kyngdome deuyded against itself is desolate; and one house doeth fall upon another. Yf Sathan also be deuided against hymself, how shal his kyngdome endure? Because ye saye, I cast out deuels throughe Beelzebub: Yf I by the helpe of Beelzebub caste oute deuills, by whose helpe do youre children caste them out? Therfore shall

they be youre iudges. But yf I by the fynger of God cast out the deuels, no doubt the kyngdome of God is come upon you.

Whan a stronge man armed watcheth his house; the thinges that he possesseth are in peace; but when a stronger than he commeth upon him, and ouercommeth him, he taketh from him all his harnes (wherein he trusted) and deuydeth his goodes. He that is not with me, is agaynst me; and he that gathereth not with me scatereth abroade. When the uncleane spyrite is gone out of a man, he walketh thorow drie places, sekynge rest. And when he fyndeth none, he sayeth: I wil returne agayne into my house whence I came out. And when he cometh, he fyndeth it swepte and garnished. Then goeth he and taketh to him seuen other spirites worse then himself; and they entre in and dwell there. And the ende of that man is worse than the begynnynge. And it fortuned that as he spake these thinges, a certayne woman of the companye lyft up her voyce, and sayde unto him. Blessed is the wombe that bare thee, and the pappes which gaue thee sucke. But he sayde: yea, happy are they that here the worde of God and kepe it.

¶ *The fourth Sunday.*

The Collect.

GRAUNT, we beseche thee, almightye God, that we, whiche for our euyll dedes are worthely punished, by the comforte of thy grace may mercyfully be relieued; through our Lord Jesus Christe.

The Epistle. Gal. iv.

TELL me, ye that desire to be under the lawe, doe ye not heare the lawe? For it is written that Abraham had two sonnes, the one by a bondemayde, the other by a fre-woman. Yea, and he that was borne of the bondmayde, was borne after the flesh; but he which was borne of the fre-woman, was borne by promes: Which thinges are spoken by an allegory. For these wemen are two Testamẽtes, the one from the mount Sina, that gendreth unto bondage, which is Agar: For the mount Sina is Agar in Arabia, and bordereth upon the citie, which is now called Jerusalem, and is in bondage with hir children. But Jerusalem, whyche is aboue, is free, which is the mother of us all. For it is wrytten, reioyce thou baren, that bearest no children; breake forth and crye, thou that trauaylest not, for the desolate hath many moe children then she which hath an husbande. Brethren, we are after Isaac the children of promes. But as then, he that was borne after the flesh, persecuted him that was borne after the spirite; euen so is it nowe. Neuertheless, what sayth the scripture? Put awaye the bonde-woman and her sonne; for the sonne of the bondemayde shal not be heyre with the sonne of the fre-woman. So then

brethren, we are not children of the bonde-woman, but of the free-woman.

The Gospell. John vi.

JESUS departed ouer the see of Galilee, which is the sea of Tiberias, and a greate multitude folowed him, because they sawe the miracles whiche he dyd upon them which were diseased. But Jesus wente up into a mountayne, and there he sate with his disciples. And Easter, a feaste of the Jewes, was nye. Whē Jesus then lift up his eyes, and sawe a great company come unto him, he saide unto Philippe: whence shal wē bye bred that these maye eate? But this he sayde to proue him; for he himself knewe what he wolde do. Philippe answered him; Two hundreth penyworthe of bred are not sufficient for them, that euery man maye take a litle. One of his disciples (Andrew, the brother of Symō Peter) sayth unto hym; There is a lad that hath fyue barlye loaues, and two fishes: but what are they amonge so many? Jesus sayde: make the people syt downe. There was much grasse in the place: so the men sat downe, in number aboute fyue thousande. And Jesus toke the bread, and when he had geuen thanks, he gaue to the Disciples, and the Disciples to them that were set downe: and likewyse of the fishes asmuch as they woulde.

When they had eaten enough, he sayde unto his disciples; Gather up the broken meate that remayneth, that nothinge be lost. And they gathered it together and fylled twelue baskettes with the broken meate of the fyue barlye loaues; which broken meate remayned unto them that had eaten. Then those men (when they had seen the miracle that Jesus dyd) saide: This is of a trueth the same Prophet that shulde come into the worlde.

¶ *The fifth Sunday.*

The Collect.

WE beseche thee, almighty God, mercifully to loke upon thy people; that by thy greate goodnesse they may be gouerned and preserued euermore, both in bodye and soule; through Jesus Christe oure Lorde.

The Epistle. Heb. ix.

CHRIST beynge an hie Priest of good thinges to come, came by a greater and a more perfecte Tabernacle, not made with handes, that is to saye, not of this buyldynge; nether by the bloud of Goates and Calues; but by his owne bloude he entred once into the holy place, and hath founde eternall redempcion. For yf the bloude of oxen and of Goates, and the ashes of a yong kowe, whan it was sprinkled, purifieth the uncleane as touchynge the purifying

of the flesh: How much more shal the bloude of Christ (which through the eternall spirite offred himselfe without spotte to God) purge youre conscience from dead workes for to serue the lyuynge God? And for this cause is he the mediatour of the new Testament; that through death which chaunsed for the redempcion of those transgressions that were under the firste Testament, they which are called, mighte receaue the promes of eternall inheritaunce.

The Gospell. John viii.

WHICH of you can rebuke me of synne? Yf I saye the trueth, why do ye not beleue me? He that is of God, heareth Gods wordes; ye therfore heare them not, because ye are not of God. Then answered the Jewes, and sayde unto him; Saye we not right, that thou art a Samaritane, and haste the deuell? Jesus answered; I haue not the deuell, but I honoure my father, and ye haue dishonoured me. I seke not myne owne prayse; there is one that seketh and iudgeth. Verely, verely, I saye unto you; Yf a man kepe my saying, he shall neuer tast of death. Then sayde the Jewes unto hym, Now knowe we that thou hast the deuell. Abraham is dead, and the Prophetes, and thou sayest: Yf a man kepe my worde, he shall neuer tast of death. Arte thou greater then oure father Abrahā, which is dead? and the Prophetes are dead? Whō makest thou thyself? Jesus aunswered: Yf I honour myself, myne honour is nothinge. It is my father that honoureth me, which ye saye is youre God, and ye knowe hym not; but I knowe him. And yf I saye I knowe him not, I shalbe a lyar like unto you. But I knowe him, and kepe his sayinge. Youre father Abraham was glad to see my daye: and he sawe it, and reioyced. Then sayde the Jewes unto him, Thou art not yet fiftie yere olde, and hast thou sene Abraham? Jesus sayde unto them: Verely, verely, I saye unto you; ere Abraham was, I am. Then toke they up stones to cast at him: but Jesus hyd himself, and wente out of the temple.

¶ *The Sundaye nexte before Easter.*

The Collecte.

ALMIGHTY and euerlasting God, which of thy tender loue towardes man, hast sent our sauiour Jesus Christ, to take upon him our flesh, and to suffre death upon the crosse, that al mankind should folow the example of his great humilitie; mercifully graunt, that we both folow the example of his pacience, and be made partakers of hys resurreccion; through the same Jesus Christ our Lorde.

The Epistle. Philipp. ii.

LET the same mynd be in you, that was in Christe Jesu: whiche, when he was in the shape of God, thought it no robbery to be

equal with God ; neuer less he made himselfe of no reputacion, taking on him the shape of a seruaunt, and became like unto man, and was founde in his apparell as a man. He humbled himselfe and became obedient to the death, euen the death of the crosse. Therfore, God hath also exalted him on high, and geuen him a name which is aboue al names ; that in the name of Jesus euery knee shoulde bowe, both of thinges in heauen, of thinges in earth, and thinges under the earth ; and that all tongues shoulde confesse that Jesus Christ is the Lorde, unto the prayse of God the father.

The Gospell. Matt. xxvi. xxvii.

AND it came to passe, whē Jesus had fynished all these sayings, he sayde unto his Disciples : Ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe delyuered ouer to be crucified. Then assembled together the chiefe priestes, and the Scribes, and the Elders of the people unto the palace of the hygh priest, (whiche was called Cayphas,) and helde a counsel that they might take Jesus by subteltie, and kyll him. But they sayde : Not on the holy daye, lest there be an uproure amonge the people.

When Jesus was in Bethanye, in the house of Symon the Leper, there came unto hym a woman hauing an Alabaster boxe of precious oyntment, and poured it upon his heade, as he sat at the boarde. But when his disciples sawe it, they hadde indignacion, saying, Whereto serueth this wast? This oyntment might haue been well solde and geuen to the poore. When Jesus understood that, he sayde unto them : Why trouble ye the womanne ? for she hath wrought a good worke upon me. For ye haue the poore allwaye with you ; but me shal ye not haue allwayes. And in that she hath cast this oyntment upon my body, she dyd it to bury me. Verely I saye unto you : wheresoeuer thys gospell shalbe preached in all the worlde, there shal also be tolde this that she hath done, for a memoriall of her.

Then one of the twelue (which was called Judas Iscarioth) wente unto the chiefe priestes, and sayde unto them ; What wil ye geue me, and I wyl delyuer him unto you? And they appointed unto him thirtie pieces of syluer. And from that tyme forth he sought oportunyte to betraye him. The first daye of swete bred, the Disciples came to Jesus, saying unto him ; where wilt thou that we prepare for the, to eate the Passeouer? And he sayde ; Go into the citie, to such a man, and saye unto hym ; The Maister sayth ; my tyme is at hande, I will kepe my Easter by thee with my disciples. And the disciples dyd as Jesus had appointed them ; and they made ready the Passeouer. When euen was come, he sat downe with the twelue. And as they did eat, he sayde : Verely I saye unto you ; One of you shal betraye me. And they were excedynge sorowfull, and beganne euery one of them to saye unto hym ; Lorde, is it I ? he answered and sayde : He that dippeth

his hāde with me in the dishe, the same shal betraye me. The sonne of man truely goeth as it is wrytten of him : but wo unto that man, by whō the sonne of man is betrayed : It had bene good for that man, yf he had not bene borne. Thē Judas, whiche betrayed him, answered and sayde : Master, is it I? He sayde unto him, thou hast sayde.

And when they were eating, Jesus toke bred, and when he had geuen thankes, he brake it and gaue it to the disciples, and sayde : Take, eate, this is my bodye. And he toke the cuppe, and thanked, and gaue it thē, and sayde ; Drynke ye all of thys ; for this is my bloude (which is of the new testament) that is shed for many, for the remission of synnes. But I saye unto you : I wil not drynke henceforth of thys fruyte of the vyne tre, untill the daye when I shal drynke it new with you, in my fathers kyngdome. And whan they had sayde grace, they wente out unto mount Oliuete. Then sayde Jesus unto them ; All ye shalbe offended because of me this night. For it is wrytten ; I wil smyte the shepherde, and the shepe of the flocke shalbe scatered abroade. But after I am rysen agayne, I wil go before you into Galile. Peter answered and sayde unto him : Though all men shoulde be offended because of thee, yet wyl not I bee offēded. Jesus sayde unto hym ; Verely I saye unto thee, This same night before the cock krowe, thou shalt denie me thryse. Peter saide unto him : yea, though I shulde dye with the, yet wil I not denye thee : Likewyse also sayde all the disciples.

Then came Jesus with them into a farme place, (whiche is called Gethsemane,) and sayde unto the disciples ; Sytte ye here, whyle I go and praye yonder. And he toke with him Peter and the two sonnes of Zebede, and beganne to waxe sorowfull and heauye. Then sayde Jesus unto them : My soule is heuy euen unto the death : Tarye ye here and watch with me. And he wente a litle further, and fell flat upon hys face, and prayed, sayinge ; O my father, yf it be possible, let this cuppe passe frō me : neuertheles not as I wyl, but as thou wylt. And he came unto his disciples, and founde them aslepe, and sayde unto Peter ; What, could ye not watche with me one houre? watch and praye, that ye entre not into temptacion : the spyrite is wyllinge, but the flesh is weake. He went away once againe and prayed, sayeng ; O my father, yf this cuppe can not passe away frō me, (except I drinke of it,) thy will be fulfylled : and he came and found them aslepe agayne, for their eyes were heuy. And he left them, and went agayne and prayed the thyrd tyme, sayenge the same wordes. Then cōmeth he to his disciples, and sayde unto them, Slepe on now, and take youre rest. Beholde, the houre is come, and the sonne of man is betraied into the handes of synners. Ryse, let us be goynge, beholde, he is at hande that doeth betray me.

Whyle he yet spake; loe Judas one of the twelue came, and with him a greate multitude with swordes and staues sent from

the chiefe Priestes and Elders of the people. But he that betrayed him, gaue them a token, sayenge, whom so euer I kysse, that same is he, hold him fast. And furthwith he came to Jesus, and sayde, Hayle Master, and kissed him. And Jesus sayde unto hym, Frend, wherfore art thou come? Then came they, and layde handes on Jesus, and tooke hym. And beholde, one of them which were with Jesus, stretched out his hande and drue his sworde, and stroke a seruaunt of the hye Priest, and smote of his eare. Then sayde Jesus unto him; Put up thy sworde into the sheath: for all they that take the sworde, shal perish with the sworde. Thynkest thou that I cannot nowe pray to my father, and he shall geue me euen nowe more than twolue legions of angels? But how then shal the scriptures be fulfylled? For thus must it bee. In that same houre sayde Jesus to the multitude: Ye are come out as it were to a thefe with swordes and staues, for to take me. I sat daylie with you teachinge in the temple, and ye toke me not. But all this is done, that the scriptures of the Prophetes might be fulfylled. Then all the disciples forsoke him, and fled. And they toke Jesus and led him to Caiphas the hye prest, where the Scrybes and the Elders were assembled.

But Peter followed hym afarre of unto the hye priestes palace; and wente in and sat with the seruauntes, to se the ende. The chiefe prestes and the elders and al the counsel sought false wytnes ageynst Jesus, (for to put hym to death,) yet found they none: yea, when many false wytnesses came, yet founde they none. At the last came two false wytnesses, and spake: This felowe sayde: I am able to destroy the temple of God, and to buylde it agayne in thre dayes. And the chiefe prest arose, and sayde unto hym; Answerest thou nothinge? Why doe these bear witnesse agaynst thee? But Jesus helde his peace. And the chiefe prest answered and sayde unto him; I charge the by the lyuynge God, that thou tell us, whether thou be Christ the sonne of God. Jesus spake: Thou hast sayde. Neuerthelesse I saye unto you: Hereafter shal ye se the sonne of man syttinge upon the ryght hande of power, and commynge in the cloudes of the skye. Then the hie priest rente his clothes, saying: He hath spoken blasphemie; what nede we of any moe wytnesses? Beholde, now ye haue herde his blasphemy; What thinke ye? They answered and sayde; He is worthy to dye. Then did they spyt in his face, and buffeted him with fistes. And other smote him on the face with the palme of theyr handes, and sayde: Tell us thou Christ, who is it that smote the? As for Peter he sat without in the courte, and a damsel came to him, saying: Thou also wast with Jesus of Galile: But he denied before thē all, saying; I wote not what thou sayest. When he was gone out into the porche, another wenche sawe him, and sayde unto them that were there; This felow was also with Jesus of Nazareth. And agayne he denyed with an othe, saying: I knowe not the man. After a

whyle came unto him they that stode by, and sayde unto Peter: Surely thou art euē one of thē; for thy speach bewrayeth the. Then beganne he to curse and to sweare, that he knewe not the man. And immediately the Cock krewe. And Peter remembred the word of Jesus, which sayde unto him; before the Cock krowe thou shalt denye me thryse: and he wente out and wepte bytterly.

When the mornyng was come, all the chiefe priestes and Elders of the people helde a coūsell agaynst Jesus, to put hym to death, and brought him bound, and delyuered him unto Poncius Pilate the deputie. Then Judas whiche had betrayed him, seyng that he was cōdemned, repēted himselfe, and brought agayne the thirtie plates of syluer to the chiefe priestes and the Elders, saying; I haue synned, betraying the innocent bloude. And they sayde; What is that to us? Se thou to that. And he cast down the syluer plates in the temple, and departed, and wente and hāged himselfe. And the chiefe priestes toke the syluer plates, and sayde: It is not lawefull for to put them into the treasure, because it is the pryce of bloude. And they tooke counsell, and bought with them a potters fielde, to burie straungers in. Wherefore the field is called the fielde of bloude untill this daye. Then was fulfylled that which was spoken by Jeremy the prophet, sayenge: And they toke thirtie syluer plates, the pryce of him that was valued, whom they bought of the children of Israell, and gaue them for a potters felde, as the Lorde appoynted me.

Jesus stode before the deputie, and the deputie asked him, saying, Arte thou the kynge of the Jewes? And Jesus sayde unto him: Thou sayest. And when he was accused of the chief prestes and elders, he answered nothinge. Then sayde Pylate unto him: Hearest thou not how manye witnesses they laye agaynste thee? And he answered him to neuer a worde, insomuche that the deputie marueled greatly. At that feaste, the deputie was wonte to delyuer unto the people a presoner, whom they would desyre. He had then a notable presoner, called Barrabas. Therfore, when they were gathered together, Pylate sayde; Whether wil ye that I geue lowce unto you? Barrabas, or Jesus whych is called Christ? For he knewe well that for enuye they had delyuered him. When he was sat down to geue iudgement, his wife sent unto him, sayeinge, Haue thou nothinge to do with that iuste man, for I haue suffred this day many thynges in my slepe because of hym. But the chiefe priestes and Elders persuaded the people that they shoulde aske Barrabas, and destroye Jesus. The deputie answered, and sayde unto them: Whether of the twayne wyl ye that I let lowse unto you? They sayde, Barrabas. Pylate sayde unto them, What shal I do then with Jesus, which is called Christ? They all sayde, Let hym be crucified. The deputie sayde: What euell hath he done? But they cried more, saying; let hym be crucified. When Pylate sawe that he could preuayle nothyng, but that more busyness was made, he toke water and washed his

handes before the people, saying; I am innocent of the bloude of this iuste person, Se ye. Then answered all the people and sayde; His bloude be on us, and on oure children.

Then let he Barrabas lowse unto them, and scourged Jesus, and delyuered him to be crucified. Then the soudyers of the deputie toke Jesus into the common hall, and gathered unto hym all the company: and thy strypped hym, and put on hym a purple robe, and platted a crowne of thornes, and put it upon his head, and a reede in his hāde, and bowed the knee before him, and mocked him, sayinge: hayle, kyng of the Jewes: And when they had spytte upō him, they toke the rede, and smote him on the heade. And after that they had mocked him, they toke the robe of him ageyne, and put his owne rayment upon him, and led him away to crucifie him. And as they came out, they found a mā of Cyren named Symon; him they compelled to beare his crosse. And they came unto the place called Golgatha, (that is to say a place of dead men sculles) and gaue hym vyneger myngled with gall to drynke. And when he had tasted therof, he would not drynke. When they had crucified hym, they parted his garmentes, and did cast lottes: that it might be fulfilled which was spoken by the prophet; They parted my garmentes among them, and upon my vesture did they caste lottes. And they sate, and watched hym there, and set up ouer hys heade the cause of his death, written; This is Jesus the kyng of the Jewes. Then were there two theues crucified with him, one on the right hand, and another on the left. They that passed by reuyled him, waggyng their heades, and sayinge: thou that destroiedste the temple of God, and didst buylde it in thre dayes, saue thyselfe. Yf thou be the sonne of God, come downe from the crosse. Likewise also the hye priestes, mocking him, with the scribes and elders, sayde'; he saued other, hymselfe he cannot saue. If he be the kynge of Israel, let him nowe come downe from the crosse, and we wil beleue hym. He trusted in God, let him delyuer him now, yf he wyl haue him, for he sayed; I am the sonne of God. The theues also, which were crucified with him, cast the same in his teethe. From the sixte houre was there darcknes ouer all the lande, untill the ninth houre. And aboute the nyenth houre, Jesus cried with a loude voyce, saying, *Eli, Eli, Lamasabathani?* that is to saye, My God, my God, why haste thou forsaken me? Some of them that stode there, when they herde that, sayde: This man calleth for Elias. And streightway one of them ranne and toke a sponge, and when he had fylled it full of veneger, he put it on a rede, and gaue hym to dryncke. Other sayde: Let be, let us se whether Elias wyl come and delyuer hym. Jesus, when he had cried agayne with a loude voyce, yelded up the goost. And beholde, the vale of the temple did rente into two parts, from the top to the botome, and the yearth did quake, and the stones rent, and graues did open, and many bodies of saintes, whiche slepte, arose and went out of the graues

after his resurreccion, and came into the holy citie, and appeared unto many.

When the Centurion, and they that were with him watching Jesus, sawe the yerthquake and those thynges whiche happened, they feared greatly, saying; Truely, this was the sōne of God. And many women were there, (beholdyng him afarre of,) whiche folowed Jesus from Galile, ministring unto him: amonge whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedes children.

¶ *Monday before Easter.*

The Epistle. Isaiah lxiii.

WHAT is he this, that cometh from Edom, with stayned reade kolored clothes of Bosra? (which is so costly cloth) and cometh in so mightely with all his strength? I am he that teacheth rightuousnes and am of power to helpe. Wherfore then is thy clothyng read, and thy rayment like his that treadeth in the wyne presse? I haue troden the presse myself alone, and of all people there is not one with me.

Thus wyl I tread downe myne enemies in my wrath, and set my fete upon them in mine indignacion. And their bloud shal bespryng my cloothes, and so wil I stayne all my rayment. For the day of vengeaunce is assigned in my heart, and the yeare when my people shalbe deliuered is come. I loked aboute me, and there was no man to shewe me eny helpe. I merueiled that no man helde me up. Then I helde me by myne owne arme, and my feruentnesse susteyned me. And thus wyl I tread downe the people in my wrath, and bathe them in my displeasure, and upon the earth will I laye theyr strength.

I will declare the goodnesse of the Lorde, yea and the prayse of the Lorde for all that he hath gyuen us, for the greate good that he hath done for Israel; whiche he hath gyuen them of his owne fauoure, and accordinge to the multitude of his louynge-kyndnesse. For he sayde: These no doute are my people and no shrenkyng children; and so he was their Sauioure. In their troubles, he was also troubled with them: and the angel that went forth from his presence, delyuered them. Of very loue and kindnesse that he had unto them, he redemed them. He hath borne them and caried them up, euer sence the worlde began: But after they prouoked him to wrath and vexed his holy minde, he was their enemie, and fought agaynst them himself. Yet remembred Israell the olde tyme of Moses and hys people, saiyng; Where is he that broughte them from the water of the sea, with them that feed his shepe? where is he that hath geuen his holy spirite among them? He led thē by the right honde of Moses, with his glorious arme: deuyding the water before them, (wherby he gat himselfe an euerlastinge name) he led them in the depe, as an horse is led in the

playne, that they shoulde not stumble, as a tame beast goeth in the felde: and the breath geuen of God, geueth him rest.

Thus (O God) hast thou led thy people, to make thyself a glorious name withall. Loke downe then from heauen, and beholde the dwelling place of thy sanctuary and thy glory. How is it that thy gelousy, thy strength, the multitude of thy mercies, and thy louynge kyndnesse, wyl not be entreated of us? yet art thou oure father. For Abraham knoweth us not, nether is Israel acquanted with us: But thou Lorde, art our father and redemer, and thy name is euerlastynge. O Lorde, wherfore haste thou led us out of thy way? wherfore hast thou hardened our hertes, that we feare thee not? Be at one with us agayne, for thy seruauntes sake, and for the generacion of thyne heretage. Thy people haue had but litle of thy Sanctuary in possession, for oure enemies haue trodden downe the holy place. And we were thyne from the beginnynge; when thou wast not their Lorde, for they haue not called upon thy name.

The Gospel. Mark xiv.

AFTER two dayes was Easter, and the dayes of swete bred. And the hye prestes and scrybes sought how they might take him by craft, and put him to death. But they sayde; Not in the feast daye, lest any business arise among the people. And when he was in Bethany, in the house of Symon the leper, euen as he sat at meate, there came a womā hauyng an Alabaster boxe of oyntment called Narde, that was pure and costly; and she brake the boxe, and poured it upon his heade. And there were some that were not contente within themselues, and sayde: What neded this waist? for it mighte haue been solde for more then thre hundreth pence, and haue been geuen unto the pore. And they grudged agaynste her. And Jesus sayde: Let her alone, Why trouble ye her? She hath done a good worke upon me: Ye haue poore with you alwaye, and whensoeuer ye wyl ye may doe them good; but me haue ye not alwayes. She hath done that she coulde, she came afore hād to anoynte my body to the burying. Verely I saye unto you; Whersoeuer this Gospel shalbe preached throughout the worlde, this also that she hath done, shalbe rehearsed for a remembraunce of her.

And Judas Iscarioth, one of the twolue, went awaye unto the hye prestes to betraye him unto them. When they herde that, they were glad, and promysed that they woulde geue him money. And he soughte, howe he mighte conueniently betraye him. And upon the first daye of swete bred, when they offered the Passeouer, his disciples sayde unto him: Where wilt thou that we go and prepare, that thou mayest eat the Passeouer? And he sēt furth two of his disciples, and sayde unto them; Go youre waye into the citie, and there shall mete you a man bearinge a pitcher of water, folowe him. And wheresoeuer he goeth in, saye ye to the goodman

of the house, The Master sayeth; Where is the geast-chāber, where I shall eate Passeouer with my disciples? And he wil shew you a greate parlour paued and prepared: there make readye for us. And the disciples wente forth, and came into the citie, and founde it as he had sayde unto them: and they made ready the passeouer. And whē it was now euentide he came with the twolue. And as they sate at borde, and did eate, Jesus sayde, Verely I say unto you, one of you (that eateth with me) shal betraye me. And they began to be sory, and to say to him one by one; Is it I? and another sayde, is it I? He aunswered and sayde unto them; It is one of the twolue, euen he that dyppeth with me in the platter. The sonne of man truly goeth, as it is written of him, but woe to that man by whome the sonne of man is betrayed. Good were it for that man if he had neuer bene borne. And as they did eat, Jesus toke bred, and when he had geuen thankes, he brake it, and gaue to them, and sayde: Take, eate, this is my body. And he toke the cuppe and when he had geuen thankes he took it to them, and they all dranke thereof. And he sayde unto them, This is my bloude of the new Testament, which is shed for many. Verely I saye unto you, I will drynke no more of the fruite of the vyne, tyll the day that I drinke it newe in the kyngdome of God. And when they had sayde grace, they wente furth unto the mount Oliuete.

And Jesus sayeth unto them, All ye shall be offended because of me, this night. For it is wrytten; I wil smyte the shepeherd and the shepe shalbe scatred: But after that I am rysen agayne I will goe into Galile before you. Peter sayde unto him; And though all men shulde be offended, yet wil not I. And Jesus sayeth unto him; Verely I say unto the, that this day, euen in this night before the cocke krowe twice, thou shalt denye me three tymes. But he spake more vehemently: No, if I shoulde dye with thee, I wil not denie the. Likewise also saide they all. And they came into a place which was named Gethsemany: and he saide to hys disciples; Sitte ye here, tyll I goe aside and praye. And he taketh with him Peter, and James, and John, and began to waxe abashed and to be in an agonye, and sayde unto them; My soule is heuy, euē unto the death; tary ye here, and watche. And he wente furth a litle, and fell downe flat on the grounde, and prayed: that (yf it were possible,) the houre might passe from hym. And he sayde; Abba father, al thinges are possyble unto thee, take away this cuppe from me; neuerthelesse, not as I will, but as thou wilt be done. And he came and founde them slepynge, and sayth to Peter: Symon, slepest thou? Couldest thou not watch one houre? Watch ye and praye, leste ye enter into temptacion. The sperete truely is wyllinge, but the flesh is weake. And again he went forth and prayde, and spake the same wordes, and returned and found them aslepe agayne, for their eyes were heuy, neyther wiste they what to aunswere him. And he came the thirde tyme and sayde unto them: Slepe hencefurthe,

and take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of synners: Aryse up, let us go; Beholde, he that betrayeth me is at hande. And immediately whyle he yet spake, cometh Judas, (which was one of the twolue,) and with him a great number of people with swerdes and staues, frome the hie priestes, and Scribes, and Elders. And he that betraied hym, had geuen them a general token, and sayde; Whosoeuer I doe kysse, the same is he; take hym and lede him awaye warely. And as sone as he was come, he goeth straightway unto him, and sayeth unto him, Maister, Maister; and kyssed him: and they laid their handes upon him, and toke him. And one of them that stode by, drewe out a swerde and smote the seruaunte of the hye prieste, and cutte of his eare. And Jesus answered, and sayde unto them; Ye be come out as unto a thefe with swerdes and staues for to take me: I was daylie with you in the temple teachyng, and ye toke me not: but these thynges come to pass that the Scripture should be fulfilled. And they al forsoke hym, and ran away. And there folowed him a certayne yonge man clothed in lynnen upon the bare, and the yonge men caught hym, and he left his lynnen garmente and fled from them naked. And they led Jesus awaye to the hye preste of all, and with hym came all the hye prestes and Elders and Scribes. And Peter folowed hym a great waye of, (euen till he was come into the palace of the hye preste,) and he sat with the seruauntes, and warmed himselfe at the fyer. And the hygh priestes and all the counsell sought for wytnesse agaynst Jesus to put hym to deathe, and founde none: for manye bare false wytnes againste hym, but theyr witnesses agreed not together. And there arose certayn, and brought false witnes against hym, saying; We herde him saye; I wil destroy this temple that is made with handes, and in thre daies, I will buylde another made withoute handes. But yet their wytnesses agreed not together. And the hye prieste stoode up amonge them, and asked Jesus, saying; Answerest thou nothynge? How is it that these beare witnesse agaynst the? But he helde his peace, and answered nothinge. Agayne the hye prieste asked him, and sayde unto him; Art thou Christ the sonne of the blessed? And Jesus sayde; I am. And ye shal see the sonne of man sytting on the right hande of power, and coming in the cloudes of heauen. Then the hye prest rent his clothes, and sayde, What nede we any further of wytnesses? Ye haue heard blasphemy, What thynke ye? And they all cõdemned him to be worthy of death. And some beganne to spyt at hym, and to couer his face, and to beate him with fistes, and to saye unto hym: Areade, and the seruauntes buffeted hym on the face. And as Peter was beneth in the palace, there came one of the wenches of the hye preste, and when she sawe Peter warmyng him, she loked on hym, and said; Wast not thou also with Jesus of Nazareth? But he denyed, and sayde, I knowe hym not, neyther wote I what

thou sayest. And he wēt out into the porche, and the cocke krewe. And a damosel (when she sawe him) beganne agayne to saye to them that stode by: Thys is one of them. And he denyed it agayne. And anon after they that stode by, said againe unto Peter: Surely thou art one of them, for thou art of Galile, and thy speche agreeth thereto. But he beganne to curse and to sweare, saying, I knowe not this man of whome ye speake. And agayne the cocke krewe, and Peter remembred the worde that Jesus had sayed unto him; Before the cocke crow twyce, thou shalt deny me thre tymes. And he began to wepe.

¶ *Tuesdaye before Easter.*

The Epistle. Esai. i.

THE Lorde God hath opened myne eare, therfore can I not saye naye, neyther with drawe myself: but I offre my backe unto the smyters, and my chekes to the nyppers. I turne not my face from shame and spittyng, and the Lorde God shall helpe me, Therfore shall I not be confounded. I haue hardened my face like a flynte stone, for I am sure that I shall not come to confucion. He is at hande that iustifyeth me, who will then go to lawe with me? Let us stande one against another; yf there be eny that wil reason with me, let him come here forth to me. Beholde the Lorde God stondeth by me, what is he then that can condemne me? loe, they shalbe lyke as an olde cloth, the mothes shal eate them up.

Therfore, whoso feareth the Lorde among you, let hym heare the voyce of his seruaunte. Whoso walketh in darcknesse, and no light shyneth upon him, let him put his trust in the name of the Lorde, and holde hym by his God: but take hede, ye all kyndle a fyre of the wrathe of God, and stire up the coales: walke on in the glisteryng of youre owne fyre, and in the flame that ye haue kyndled. This commeth unto you from my hande, namely that ye shall slepe in sorowe.

The Gospell. Mark xv.

AND anone in the dawning, the hye prestes helde a counsell with the Elders and Scrybes, and the whole congregacion, and bounde Jesus, and led hym awaye, and delyuered hym to Pylate. And Pylate asked hym: Art thou the kyng of the Jewes? He answered and sayde to hym; Thou sayest it. And the hie prestes accused him of many thynges. So Pylate asked him agayne, and sayde: Answerest thou nothinge? Beholde how many thinges they lay to thy charge. Jesus answered yet nothing, so that Pylate merueyled. At that feast Pilate dyd deliuer unto them a presoner, whomesoeuer they wolde desyre. And there was one that was named Barrabas, whiche laye bounde wyth them that made insurreccion: he had committed murthur. And the people called unto him, and began to desyre him, that he woulde doe according as he

had euer done. Pylate answered them, and sayde : Wyl ye that I let lowce unto you the Kynge of the Jewes? For he knewe that the hye prestes had delyuered him of enuye. But the hye prestes moued the people, that he shoulde rather deliuer Barrabas unto them. Pylate answered agayne, and saide unto them ; What wil ye that I then do unto hym, whom ye cal the kynge of the Jewes? They cried agayne, Crucifie hym. Pylate sayde unto them : What euell hath he done? But they cryed the more feruently, Crucifie hym. So Pylate willyng to contente the people, let lowce Barrabas unto them, and deliuered up Jesus (when he had scourged him) to be crucified. And the soudiours led him awaye into the common hall, and called together the whole multitude, and they clothed hym wyth purple, and plated a crowne of thornes and crowned him withall, and beganne to salute him ; Hayle kynge of the Jewes. And they smote hym on the heade with a rede, and spyt upon hym, and bowed theyr knees and worshypped him. And when they had mocked him, they toke the purple of him, and put hys owne clothes on him, and led him out to crucifye him. And they compelled one that passed by, called Symon of Cyrene, (the father of Alexander and Rufus,) whyche came out of the feld, to beare his crosse. And they brought hym to a place called Golgotha (whiche if a man interprete, is the place of dead mens skulles). And they gaue him to drynke wyne mingled with myrre, but he receiued it not.

And when they had crucifyed hym, they parted hys garmentes, castyng lottes upon them what euery man shulde take. And it was about the thirde houre, and they crucified him. And the tytle of his cause was wrytten, The kyng of the Jewes. And they crucified with hym two theues ; the one on his right hand, and the other on hys left. And the scripture was fulfylled, which sayeth ; He was coũted amonge the wycked. And they that went by, rayled on him ; wagging their heades and saying ; A wretche, thou that destroyest the temple and buyldest it agayne in thre dayes ; Saue thyself and come downe from the crosse. Lykewyse also the hye priestes mocked him among themselues, with the scribes, and sayde; He saued other men, himselfe he cannot saue. Let Christ the kynge of Israel descende nowe from the crosse, that we maye see and beleue. And they that were crucyfied with hym, checked hym also. And when the sixth houre was come, darcknes arose ouer the whole yearth until the ninth houre. And at the nynth houre Jesus cryed with a loude voyce, saying ; *Eli, Eli, lamasabathani?* whyche is, (if one interprete,) My God, my God, why hast thou forsaken me? And some that stode by, when they heard that, sayd ; Behold, he calleth Elias. Then one ranne and fylled a sponge full of vyneger, and put it on a reede, and gaue hym to dryncke, saying ; Lette him alone, let us se whether Elias will come and take hym downe. But Jesus cryed with a loude voyce, and gaue up the goste. And the vale of the temple rente in two

peces, from the top to the bottom. And when the Centurion (which stoode before him) sawe that he so cryed, and gaue up the goost, he sayde: truely this man was the sonne of god. There were also wemen a good way of, beholding him: among whom was Mary Magdalene and Mary the mother of James the litle, and of Joses, and Mary Salome (which also whē he was in Galile had folowed him, and ministred unto him;) and many other weomē, which came up with him to Jerusalem. And nowe when euen was come, (because it was the day of preparinge that goeth before the Sabbath,) Joseph of the citie of Arimathia, a noble coūsailor, (whiche also loked for the kingdome of God,) came and went in boldely unto Pilate, and begged of hym the body of Jesus. And Pilate marueyled that he was already deed, and called the Centurion, and asked of him, whether he had bene any whyle deed. And when he knewe the trueth of the Centurion, he gaue the bodye to Joseph. And he bought a lynnen cloth, and toke him downe, and wrapped him in the lynnen cloth, and layed him in a sepulcre that was hewen out of a rocke, and rolled a stone before the dore of the sepulcre. And Mary Magdalene, and Mary Joses behelde, where he was layed.

¶ *Wednesday before Easter.*

The Epistle. Heb. ix.

WHEREAS is a Testament, there must also (of necessitie) be the death of hym that maketh the testament. For a testament taketh aucthoritie whē men are dead; for it is yet of no value, as long as he that maketh the Testament is alyue, for whiche cause also, neither the first Testament was ordayned without bloude. For when Moses had declared all the commaundementes to all the people, according to the lawe, he tooke the bloude of calues and of goates, with water, and purple wolle, and ysope, and sprenkled both the boke, and all the people, saying: This is the bloude of the Testament, which God hath appoynted unto you. Moreouer, he sprinkled the Tabernakle with bloude also, and all the ministring vessels. And almost all thinges are by the lawe pourged with bloude, and without sheddynge of bloude is no remyssion. It is nede then, that the symilitude of heauenly thynges be purifyed with suche thinges; but that heauenly thynges themselues, be purifyed with better sacrifices thē are those. For Christ is not entred into the holye places that are made with handes, (whiche are similitudes of true thynges,) but is entred into very heauen, for to appeare now in the sight of God for us; not to offer himselfe often, as the hye prest entreth into the holye place euerye yeare with straunge bloud: for then must he haue oftē suffred sence the worlde beganne. But now in the end of the world hath he appeared once, to put synne to flight by the offeryng up of hymselfe. And as it is appoynted unto al men that they shal once dye, and then cometh the iudge-

ment: euen so Christ was once offered to take away the sinnes of many, and unto them that loke for hym shall he appeare agayne without synne unto saluacion.

The Gospell. Luke xxii.

THE feast of swete bread drew nye, which is called Easter, and the hye priestes and Scrybes sought howe they myght kill him; for they feared the people. Then entred Satan into Judas, whose sirname was Iscarioth (whiche was of the numbre of the twolue) and he went his waye and commoned with the hye priestes and officers, how he might betraye him unto them. And they were glad, and promysed to geue him money. And he consented, and sought opportunite to betraye him unto them when the people were away. Then came the daye of swete breade, when of necessitie passeouer must be offred. And he sent Peter and John, saying; Go and prepare us the passeouer, that we maye eate. They sayed unto him; Where wilt thou that we prepare it? And he saied unto them; Behold, when ye entre into the citie, there shall a man mete you bearing a pitcher of water, him folowe into the same house that he entreth in, and ye shall saye unto the good man of the house; The master saieth unto the; Where is the geast-chambre, where I shall eate the passeouer with my disciples? And he shall shewe you a greate parlour paued; there make ready. And they went, and found as he had sayed unto them, and they made ready the passeouer. And when the houre was come, he sat downe, and the twolue Apostles with him. And he sayed unto them; I haue inwardly desired to eate this Passeouer with you before I suffre. For I saye unto you; henceforth I wyll not eate of it any more, tyll it be fulfilled in the kyngdome of God. And he toke the cuppe, and gaue thankes, and sayed; Take this and deuyde it amōg you. For I saye unto you; I wyll not drinke of thys fruite of the vine, untyll the kyngdome of God come. And he toke bread, and when he had geuen thankes, he brake it, and gaue it unto them, saying; This is my body, whiche is geuen for you: This do in remembraunce of me. Likewyse also when he had supped, he tooke the cup, saying; This cuppe is the new Testamente in my bloude, whiche is shed for you. Yet beholde, the hande of him that betraieth me is with me on the table. And trulye the sonne of man goeth as it is appoynted; But woe unto that man by whom he is betrayed. And they began to enquyre among themselues which of them it was that should do it.

And there was a strife among them, which of them shoulde seeme to be greatest. And he sayed unto them; The kynges of nacyons reigne ouer them, and they that haue authoritie upon them, are called gracious: but ye shall not so bee. But he that is greatest amonge you, shalbee as the yonger, and he that is chiefe shalbe as he that doeth minister. For whether is greater, he that

sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they which haue bydden with me in my temptacions. And I appoynte unto you a kyngdome, euen as my father hath apointed to me, that ye may eate and drynke at my table in my kyngdome, and syt on seates, iudgyng the twolue tribes of Israel. And the lorde said; Simon, Simon beholde, Satan hath desyred to siffte you, as it were wheat: But I haue prayed for thee, that thy faith fayle not: And when thou arte conuerted, strength thy brethren. And he sayde unto hym; Lorde, I am readye to go with thee into preson, and to death. And he said; I tell the Peter, the cock shall not crowe this daye, tyll thou haue denyed me thryse that thou knoweste me. And he sayde unto them; When I sent you without wallet, and scrip, and shues, lacked ye any thyng? And they said, No. Then sayde he unto them; But nowe he that hath a wallet, let him take it up, and likewyse his scrip. And he that hath no sword, let him sell his coate, and bye one. For I saye unto you, that yet the same whiche is written must be fulfilled in me; Euen among the euell doers was he reputed: For those thinges that are wrytten of me haue an ende. And they sayde: Lorde, Behold, here are two swordes, He sayde unto them; It is ynough. And he came oute, and wente (as he was wonte) to Mounte Oliuete. And the disciples folowed hym. And when he came to the place, he saide unto them; Praye, leste ye fal into temptacion. And he gate himselfe from them aboute a stones caste, and kneled downe prayed, saying; Father, yf thou wilte, remoue this cuppe from me: Neuerthelesse, not my wyll, but thyne be fulfilled. And there appeared an angel unto hym from heauen comfortyng hym. And he was in an agony and prayed the longer; And his sweate was like droppes of bloud, tricklynge down to the groũd. And when he rose up from prayer, and was come to hys disciples, he founde them slepyng for heuynesse, and he sayde unto them; Why slepe ye? Ryse and praye, leste ye fall into temptacion. Whyle he yet spake, beholde, there came a company, and he that was called Judas, one of the twolue, went before them, and pressed nye unto Jesus, to kysse him. But Jesus sayde unto him; Judas, betrayeste thou the sonne of man with a kysse? When they that were about hym sawe what woulde folowe, they sayde unto him; Lorde, shall we smyte with the swerde? And one of them smote a seruaunte of the hye prestes, and stroke of his right eare. Jesus answered and sayde: Suffre ye thus farre foorth. And when he touched hys eare, he healed hym. Then Jesus sayde unto the highe prestes, and rulers of the temple, and the Elders, which were come to him. Ye be come out as unto a thefe, with swerdes and staues. When I was daylie with you in the Temple, ye stretched forth no handes agaynste me: but thys is euen your very houre, and the power of darkenesse. Then toke they him and led hym, and brought him to the hye priestes house. But Peter

folowed afarre of. And when they had kindled a fyre in the middes of the palace, and were sat downe together; Peter also sat downe among them. But when one of the wenches behelde him, as he sate by the fire, (and loked upon him,) she sayd; This same felowe was also with him. And he denyed him, saying: Woman, I knowe him not. And after a litle whyle, another sawe him, and sayde: Thou art also of them. And Peter sayd; Man, I am not. And about the space of an houre after, another affirmed, saying; Verely, thys felowe was with him also, for he is of Galile. And Peter said, Man, I wote not what thou sayeste. And immediately whyle he yet spake, the cocke crew. And the Lorde turned backe and looked upon Peter. And Peter remembred the wordes of the Lorde, how he had sayde unto him; Before the cocke crowe thou shalt denye me thryse: and Peter wente out and wepte bytterly.

And the men that toke Jesus mocked him, and smote him: and whē they had blindfolded him, they stroke him on the face, and asked hym, saying; Areade, who is he that smote the? And many other thynges despitefully sayde they agaynst him. And as sone as it was daye, the Elders of the people, and the hye priestes and Scrybes, came together, and led hym into theyr counsell, saying; Art thou very Chryst? Tell us. And he sayd unto them, yf I tell you ye will not beleue me; and yf I aske you, you will not answer, nor let me go: Henceforth shal the sonne of mā sytte on the right hande of the power of God. Then sayd they all; Art thou then the sonne of god? He sayde; Ye saye that I am. Then sayd they al: What nede we of any farther wytnes? For we ourselues have heard of his owne mouth.

¶ *At Euensong.*

The First Lesson, Lamenta. i. unto the ende.

¶ *Thursday before Easter*

The Epistle. 1 Cor. xi.

THIS I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For firste of all, when ye come together in the congregacion; I heare that there is discension among you, and I partly beleue it. For there must be sects amonge you, that they whiche are perfecte among you maye be knowne. When ye come together therefore in one place, the Lordes supper cānot be eaten, for euery man beginneth afore to eate his owne supper. And one is hungry, and another is dronken. Haue ye not houses to eate and drynke in? Despyse ye the congregacion of God, and shame them that haue not? What shall I say unto you? Shall I prayse you? In this I prayse you not. That whiche I deliuered unto you, I receaued of the

Lord. For the Lord Jesus, the same night in whiche he was betrayed, toke bred ; and when he had geuen thankes, he brake it, and sayde, Take ye and eate, this is my body, which is broken for you. This do ye in the remembraunce of me. After the same maner also he toke the cuppe whē supper was done, saying ; This cuppe is the new Testament in my bloude : This do, as oft as ye drynk it, in remembraunce of me. For as often as ye shal eate this bread, and drynke this cuppe, ye shal shewe the Lordes death tyll he come. Wherfore, whosoeuer shal eate of this bred, or drynke off this cuppe of the Lorde unworthely, shalbe giltye of the body and bloude of the Lorde. But let a man examen himselfe, and so let him eate of the bred, and drynke of the cuppe. For he that eateth and drynketh unworthely, eateth and drynketh his own damnacion, because he maketh no differēce of the Lordes body. For this cause many are weake and sicke among you, and many slepe. For if we had iudged ourselues, we should not haue been iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the worlde. Wherfore my brethren, when ye come together to eate, tary one for another. If any mā hunger, let him eate at home ; that ye come not together unto condemnacion. Other thynges will I set in order when I come.

The Gospell. Luke xxiii.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying ; We founde this felowe peruertinge the people, and forbyddinge to pay trybute to Cesar ; saying that he is Christe a kynge. And Pylate apposed hym, saying ; Art thou the kynge of the Jewes? He answered him and sayde, Thou sayest it. Then sayd Pilate to the hye priestes and to the people ; I fynde no faulte in this man. And they were the more fierce, saying ; He moueth the people, teaching throughout all Jewry, and began at Galile, euen unto this place. When Pylate herde mencion of Galile, he asked whether the man were of Galile. And as sone as he knew that he belonged to Herodes iurisdiccion, he sent him to Herode, which was also at Jerusalem at that tyme. And when Herode sawe Jesus he was exceadynge glad ; for he was desyrous to se hym of a long season, because he had heard many thinges of hym, and he trusted to haue seen some miracle done by hym. Then he questioned hym with many wordes. But he answered hym nothyng. The hye prestes and scrybes stode forth and accused him straightlye. And Herode with his men of warre despysed hym. And when he had mocked hym, he arayed him in white clothing, and sente him agayne to Pilate. And the same daye Pilate and Herode were made frendes together, for before they had bene at variaūce. And Pilate called together the highe prestes, and the rulers, and the people, and sayd unto them ; Ye haue brought this mā unto me, as one that peruerteth the people :

and, behold, I examyne hym before you, and finde no faute in thys mā of those thynges wherof ye accuse him, no nor yet Herode: For I sent you unto him, and lo, nothing worthy of death is done unto him: I will therfore chasten him and let hym lowce. For of necessitie he must haue let one lowce unto thē at the feast. And all the people cried at once, saying; Awaye with him, and delyuer unto us Barrabas: which for a certayne insurreccion made in the cite, and for a murther, was cast in presō. Pilate spake again unto thē, willing to let Jesus lowce. But they cried, saying; Crucifye hym, Crucifye hym. Yet he sayed unto them the thirde tyme, What euell then hath he done? I fynde no cause of death in hym: I will therfore chasten hym, and let him go. And they cried with loude voyces; requiring that he myght bee crucifyed. And the voices of them and of the hye priestes preuayled. And Pilate gaue sentence that it shoulde be as they requyred, and he let lowce unto them him that (for insurreccion and murther) was cast into preson, whom they had desired; and he deliuered to them Jesus, to do with hym what they would. And as they led him away, they caught one Symon of Cyrene, commyng out of the fielde: and on him they laide the crosse, that he myght beare it after Jesus. And there folowed him a great cōpanye of people, and of womē, which bewayled and lamented him. But Jesus turned backe unto them, and sayd; Ye daughters of Jerusalem, wepe not for me; but wepe for yourselfes, and for your children. For beholde, the dayes wyll come, in the which they shall say; Happy are the baren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begynne to saye to the mountaynes; Fall on us, and to the hylles, Couer us. For if they doe this in a grene tre, what shalbe done in the drye? And there were two euilldoers led with him to be slayne. And after that they were come to the place which is called Caluarie, there they crucyfied him, and the euilldoers with him, one on the ryght hand, and the other on the left. Then said Jesus, Father forgeue them, for they wote not what they do. And they parted his garments, and cast lottes. And the people stode and behelde. And the rulers mocked hym with them, saying: He saued other menne, lette hym saue hymselfe yf he be very Christ the chosen of God.

The souldiers also mocked him, and came and offred him vineger, and sayde; If thou be the kyng of the Jewes, saue thyselfe. And a superscripciō was writtē ouer him with letters of Greke, and Latyn, and Hebrue; This is the kyng of the Jewes. And one of the euildoers, which were hanged, rayled on him, saying: If thou be Christ, saue thyselfe and us. Then the other answered and rebuked hym, saying; Fearest thou not God, seyng thou art in the same damnacion? We are righteously punished, for we receaue according to our dedes: but this man hath done nothing amysse. And he sayd unto Jesus; Lorde, remembre me when thou commest into thy kyngdome. And Jesus sayd unto

hym, Verely I saye unto thee; To-daye shalt thou be with me in Paradyse. And it was about the sixth houre: and there was a darknesse ouer all the yearth untyll the nyenth houre, And the Sunne was darkened, and the vayle of the temple did rent, euē through the myddes. And when Jesus had cryed with a loude voyce, he sayd: Father, into thy handes I commende my spirite. And when he thus had said, he gaue up the ghost. When the Centurion saw what had happened, he gloryfied God, saying; Verely this was a righteous man. And all the people that came together to that syght, and sawe the thynges which had happened, smote upon their brestes, and returned. And all his acquaintaunce, and the women that folowed him from Galilee, stode afarre of and behelde these thynges. And, behold, there was a man named Joseph, a counsaylor, and he was a good man, and a iust: the same had not consented to the councell and dede of them, which was of Arimathia, a citie of the Jewes, which same also wayted for the kyngdome of God: he went unto Pylate and begged the bodye of Jesus, and tooke it done, and wrapped it in a lynnen cloth, and layd it in a sepulcre that was hewen of stone, wherin neuer man before was layde. And that daye was the preparyng of the Sabbath, and the Sabbath drew on. The women that followed after, whyche were come with him from Galile, behelde the Sepulcre, and how hys body was layde. And they returned and prepared sweete odours and ointmentes; But rested on the Sabboth daye, accordyng to the commaundement.

On good Fryday.

The Collect.

Almighтie god, we beseche thee graciously to behold this thy famely, for the which our lord Jesus Christ was contented to bee betrayed, and geuen up into the handes of wicked men, and to suffre death upon the crosse: who liueth and reigneth, &c.

Almyghtye and euerlastyng God, by whose spirite the whole body of the Churche is gouerned and sanctified; receiue our supplicacions and prayers, whiche wee offre before thee for all estates of men in thy holye congregacion, that euerye membre of the same, in his vocacion and ministerye, maye truelye and godlye serue thee; thoroughe our Lord Jesus Christe.

Mercyfull God, who hast made all men, and hatest nothyng that thou hast made, nor wouldest the deathe of a synner, but rather that he should be conuerted and liue; haue mercy upon all Jewes, Turkes, Infidels, and heretikes, and take from thē all ignoraunce, hardnes of heart, and contempt of thy word: and so fetche them home, blessed Lorde, to thy flocke that they maye bee saued among the remnant of the true Israelites, and be made

one folde under one shepeherde, Jesus Christ our Lord; who lyueth and reigneth, &c.

The Epistle. Heb. x.

THE lawe (whiche hathe but a shadowe of good thynges to come, and not the very fashion of thynges themselues) can neuer with those sacrifices, whiche they offre yere by yere continually, make the cōmers therunto perfycte. For woulde not then those sacrifices haue ceased to haue bene offred, because that the offerers once pourged should haue had no more consciēce of synnes? Neuertheles in those sacrifices is there mencion made of synnes euery yeare. For the bloud of oxen and of goates cannot take away synnes. Wherfore, when he commeth into the worlde, he sayeth, Sacrifice and offerynge thou wouldest not haue, but a body hast thou ordeyned me. Burnt-offerynges also for synne hast thou not alowed. Then sayde I; Lo, I am here. In the begynnynge of the boke it is written of me, that I shulde do thy wyll, O God. Aboue, when he sayeth, Sacrifice and offerynge, and burnt-sacrifices, and syn-offerynges thou wouldest not haue, neither hast thou allowed them, (whiche are yet offered by the lawe,) then sayed he; Lo, I am here to do thy wil, O God: he taketh awaye the first to establyshe the latter, by the which wyll, we are made holy, by the offerynge of the body of Jesu Christ once for all.

And euery priest is ready daylie mynistringe and offering oftymes one maner of Oblacion, whiche can neuer take awaye sinnes. But this man, after he hath offered one sacrifice for synnes, is set downe for euer on the righte hande of God; and from henceforth tarieth tyll his foes be made his footestoole. For with one offeryng hath he made perfect for euer, them that are sanctified. The holye ghost himselfe also beareth us recorde, euen when he told before; This is the Testament that I wyl make unto thē: After those dayes (sayth the Lord) I wil put my lawes in their hertes, and in their myndes wyl I wryte them, and their synnes and iniquities wil I remembre no more. And where remyssion of these thinges is, there is no more offerynge for synnes. Seyng therfore brethren that by means of the bloud of Jesu, we haue liberty to enter into the holy place by the newe and lyuynge waye, which he hath prepared for us, thorow the vayle (that is to saye, by his fleshe): And seyng also that we haue an hye prest whiche is Ruler over the house of God, let us drawe nye with a true hert in a sure faith, sprenkled in oure hertes from an euel conscience, and washed in oure bodies with pure water: Let us kepe the profession of oure hope, without wauerynge; (for he is faythfull that promised) and let us considre one another, to the intent that we may prouoke unto loue, and to good workes, not forsakyng the fellowshippe that we haue among ourselues, as the maner of some is; but let us exhorte one another, and that so much the more, because ye see that the daye draweth nye.

The Gospel. John xviii. xix.

When Jesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron where was a garden, into the which he then entred with his disciples. But Judas whiche also betrayed him, knewe the place: for Jesus ofttymes resorted thither with hys Disciples. Judas then, after he had receiued a band of men, (and ministers of the hye prestes and Pharises,) came thither with lanterns and fyrebrandes and weapens. And Jesus, knowing al that should come upon him, went forth, and sayde unto thē, Whom seeke ye? They answered him; Jesus of Nazareth. Jesus sayde unto them; I am he. Judas also whiche betrayed him, stode with them. Assone as he had sayde unto them; I am he, they went backeward, and fell to the ground. Then asked he them agayne; Whom seke ye? They sayde: Jesus of Nazareth. Jesus aunswered; I haue tolde you, that I am he. Yf ye seke me therfore, let these go their way: That the saying might be fulfilled, whiche he spake; Of them whiche thou gauest me, haue I not lost one. Then Simon Peter hauing a swerd, drew it, and smote the hye prestes seruaunt, and cut of his right eare. And the seruauntes name was Malchus. Then sayth Jesus unto Peter; Put up thy swoerde into the sheeth: Shal I not drynke of the cuppe whiche my father hath geuen me? Then the company and the captayne, and the ministers of the Jewes, tooke Jesus, and bound him, and led him away to Annas, first; for he was fatherlawe to Caiphas, whiche was hye preste that same yere. Caiphas was he that gaue cōsel to the Jewes, that it was expedient that one man shulde dye for the people. And Simon Peter folowed Jesus, and so dyd another disciple: that disciple was knowne to the hye prest, and wēt in with Jesus into the palace of the hye prest. But Peter stode at the dore without. Then wente out that other disciple, (whiche was knowen to the hye priest,) and spake to the damosell that kepte the dore, and brought in Peter. Then said the damosel that kepte the dore unto Peter; Art not thou also one of this mannes Disciples? He sayd; I am not. The seruauntes and ministers stode there, whiche had made a fyre of coles; (for it was colde,) and they warmed themselues. Peter also stode among them, and warmed himselfe. The hye prest then asked Jesus of his Disciples, and of his doctryne. Jesus answered him; I spake openly in the worlde, I euer taught in the Synagoge, and in the Tēple, whither al the Jewes haue resorted, and in secrete haue I sayed nothinge. Why askest thou me? Aske them whiche heard me, what I said unto them. Beholde they can tell what I sayde. When he hadde thus spoken, one of the ministers, that stode by, smote Jesus on the face, and sayde; Aunswerest thou the hye prest so? Jesus aunswered him; Yf I haue euell spoken then beare witnesse of the euell: But if I haue well spoken, why smitest thou me? And Annas sent him bounde unto Cayphas, the hye prest.

Symon Peter stode and warmed himselfe. Then sayde they unto him Art not thou also one of his disciples? He denyed it, and sayde; I am not. One of the seruantes of the hye priestes (hys cosen whose eare Peter smote of) sayde unto him; Dyd not I see thee in the garden with him? Peter therfore denyed agayne, and immediatly the cocke krew. Then ledde they Jesus from Caiphas into the hall of iudgment. It was in the morning; and they themselues wēt not into the iudgment hall, lest they shoulde bee defyled, but that they might eate the Passeouer. Pylate then went out to them and sayde; What accusacion bryng you against this mā? They answered and sayde unto him; Yf he were not an euyll doer, we would not have delyuered hym unto thee. Then sayde Pylate unto them; Take ye him, and iudge him after youre owne lawe. The Jewes therfore said unto him; It is not lawefull for us to put any man to death: that the woordes of Jesus myght be fulfilled, whiche he spake, signifying what death he shoulde dye. Then Pilate entred into the iudgmēt hall agayne, and called Jesus, and sayde unto him; Arte thou the kynge of the Jewes? Jesus answered; Sayest thou that of thyself, or dyd other tell it the of me? Pilate answered; Am I a Jewe? Thyne owne nacion and the hye priestes haue deliuered thee unto me: What hast thou done? Jesus āswered; My kyngdome is not of this worlde: Yf my kingdome were of this worlde, then woulde my ministers surely fight, that I should not be delyuered to the Jewes: But now is my kyngdom not frō hence. Pilate therfore sayd unto hym; Art thou a kyng then? Jesus answered; Thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the world, that I shoulde bear wytnesse unto the trueth. And all that are of the trueth, heare my voyce. Pylate sayd unto hym; What thyng is trueth? And whē he hadde sayd this, he wēt out agayne unto the Jewes, and sayth unto thē; I finde in him no cause at al. Ye haue a custome, that I should deliuer you one looce at Easter: Wil ye that I looce unto you the kyng of the Jewes? Then cryed they all again, saying: Not him but Barrabas: the same Barrabas was a murtherer. Then Pilate toke Jesus therfore and scourged hym. And the souldiers woūd a crowne of thornes, and set it upon his head. And they did put on hym a purple garment, and came unto hym and sayed; Hayle kyng of the Jewes: and they smote hym on the face. Pilate went forth agayne, and sayed unto them; Behold, I brynge him forth to you, that ye may knowe that I finde no faulte in him. Then came Jesus forth, wearyng a crowne of thorne, and a robe of purple. And he sayth unto them; Beholde the man. When the priestes therfore sawe hym, they cryed; Crucifie hym, crucifye him. Pylate sayeth unto them; take ye hym, and crucifye him, for I fynde no cause in hym. The Jewes aunswered hym; We haue a lawe, and by oure lawe, he ought to dye; because he made himselfe the sonne of God. When Pilate heard that saying, he

was the more afrayde: and went agayne into the iudgment hall, and sayeth unto Jesus; Whence art thou? But Jesus gaue him none answer. Thē sayd Pilate unto him; Speakest thou not unto me? Knowest thou not that I haue power to crucifye thee, and haue power to looce thee? Jesus aunswered; Thou couldest haue no power at all against me, except it were geuen the frō aboue. Therfore he that delyuered me unto thee, hath the more sinne. And from thēcefurth Pilate sought meanes to looce him: But the Jews cryed, saying: Yf thou lette hym go, thou art not Cesar's frende: For whosoeuer maketh himself kynge is agaynst Cesar. Whē Pilate heard that saying, he brought Jesus forth, and sat downe to geue sentence in the place which is called the Pauemēt, but in the Hebrue tongue Gabbatha. It was the preparinge day of Easter, aboute the vi houre. And he sayeth unto the Jewes; Behold youre kynge. But they cryed; Awaye with him, Awaye with him, crucifie him. Pilate sayeth unto them; Shal I crucifye youre kynge? The hye prestes answered; We haue no kynge but Cesar. Then delyuered he hym to them to bee crucifyed. And they toke Jesus, and ledde him awaye. And he bare his crosse, and wente furth into the place which is called the place of deed mens skulles; but in Hebrue, Golgatha, where they crucified him, and two other with him, on either syde one, and Jesus in the myddest. And Pilate wrote a title, and putte upon the crosse. And there was wrytten: Jesus of Nazareth kynge of the Jewes. This tytle read many of the Jewes: for the place where Jesus was crucifyed was nere the citie. And it was wrytten in Hebrue, Greke, and Latyn. Then sayde the hye prestes of the Jewes to Pilate; wryte not kynge of the Jewes, but that he sayde, I am kynge of the Jewes. Pilate answered; What I haue wrytten, that haue I wrytten. Then the souldiers, whan they had crucifyed Jesus, toke his garmentes, and made foure partes, to euery souldiour one parte, and his cote also. The cote was without seme, wrought upon throughout. They sayde therefore among themselues; let us not deuyde it, but cast lottes for it, who shal haue it, that the scripture might be fulfylled, saying; They haue parted my rayment amonge them, and for my cote did they cast lottes. The souldiours did indede suche thinges. There stode by the crosse of Jesus, his mother and his mothers sister Mary the wife of Cleophas, and Mary Magdalene. Therefore when Jesus sawe his mother, and the disciple whom he loued standyng, he sayeth unto his mother; Womanne beholde thy sonne. Then sayde he to the Disciple, beholde thy mother. And from that houre the disciple toke her for hys owne.

After these thynges, Jesus knowing that all thynges were nowe perfourmed, that the scripture might be fulfylled, he sayeth; I thyrst. So there stode a vessell by full of vyneger: therfore they fylled a sponge with vyneger, and wounde it aboute with ysope, and helde it to his mouth. As sone as Jesus then receaued of the

vyneger, he sayde, It is fynished, and bowed his heade, and gaue up the ghoste.

The Jewes therfore, because it was the preparing of the Sabbath, that the bodies shulde not remayne upon the crosse on the Sabbath daye (for that Sabbath daye was an hye daye) besought Pylate, that their legges might be broken, and that they might be taken downe. Then came the souldiours, and brake the legges of the firste and of the other whiche was crucified with him. But when they came to Jesus, and sawe that he was dead already, they brake not his legges : but one of the souldiours with a speare thrust him into the syde, and forthwith there came out bloude and water. And he that sawe it bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For these thynges were done that the scripture should be fulfilled ; Ye shall not breake a bone of hym.

And againe another scripture sayth ; They shall loke upon him whom they haue pearsed. After this Joseph of Arimathia which was a disciple of Jesus, (but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pylate gaue hym lycence. He came therfore and tooke the bodye of Jesus. And there came also Nicodemus, (whiche at the begynning came to Jesus by night) and brought of Myrre and Aloes mingled together, aboute an hundreth pounde weight. Then tooke they the body of Jesus, and wonde it in lynnen clothes with the odoures, as the maner of the Jewes is to burie. And in the place where he was crucified, there was a garden ; and in the garden a newe sepulcre, wherein was neuer manne layd. There layde they Jesus therfore because of the preparyng of the Sabbath of the Jewes, for the sepulcre was nye at hande.

Easter Euen.

The Epistle. 1 Peter iii.

IT is better (if the wyll of God be so) that ye suffre for wel doing then for euel doing. Forasmuch as Christe hath once suffered for synnes, the just for the uniust, to bring us to God ; and was killed as pertaynyng to the fleshe, but was quyckened in the spirite. In which spirite he also wente and preached to the spirites that were in pryson ; which somtyme had been disobedient, when the long-suffryng of God was once loked for in the dayes of Noe, whyle the Arke was a preparyng ; wherin a fewe, that is to saye, eight soules, were saued by the water. Like as Baptysme also nowe saueth us ; not the puttyng awaye of the fylth of the fleshe, but in that a good conscience consenteth to God by the resurreccion of Jesus Christ, whiche is on the right hand of God ; and is gone into heauen ; Angels, powers, and myght subdued unto hym.

The Gospel. Matt. xxvii.

WHEN euen was come, there came a riche man of Arimathia named Joseph, whiche also was Jesus disciple. He went unto Pilate and begged the body of Jesus. Then Pilate commaũded the body to be deliuered. And when Joseph had taken the bodye, he wrapped it in a cleane lynnen cloth, and layde it in his newe sepulcre, whiche he had hewen out euen in the rocke, and rolled a great stone to the doore of the Sepulcre, and departed. And there was Mary Magdalene, and the other Mary sytting ouer against the Sepulcre. The nexte day that foloweth the day of preparynge the hye priestes and Pharises came together unto Pylate, saying; Syr, we remembre that this deceyuer sayed whyle he was yet alyue; After thre dayes I wyl ryse agayne: Commaunde therfore that the sepulcre be made sure untyll the thirde daye, leste his disciples come and steale hym awaye, and say unto the people, He is rysen from the deed: and the last erroure shalbe worse then the firste. Pylate sayed unto thē: Ye haue a watche, goe your way, make it as sure as ye can. So they went and made the sepulcre sure with the watchemenne, and sealed the stone.

¶ *Easter Daye.*

¶ At Morning Prayer, insted of the Psalm, O come let us, &c. These Anthems shalbe song or sayed.

CHRIST rysing agayn from the dead, nowe dyeth not. Death from henceforth hath no power upon him. For in that he dyed, he dyed but once to put awaye sinne: but in that he lyueth, he lyueth unto God. And so lykewyse, counte youreselues dead unto synne: but lyuyng unto God in Christ Jesus our Lorde.

CHRISTE is risen againe: the fyrste fruites of them that slepe: for seeng that by man came death: by man also cometh the resurreccion of the dead. For as by Adam all men doe die, so by Christe all men shalbe restored to lyfe.

The Collect.

ALMIGHTIE God, whiche through thy onely begotten sonne Jesus Christ hast ouercome death, and opened unto us the gate of euerlasting lyfe; we humbly beseche thee, that, as by thy special grace, preuenting us, thou doest put in our mindes good desyres, so by thy continuall helpe we maye bring thesame to good effect; through Jesus Christ our Lord who lyueth and reigneth, &c.

The Epistle. Coloss. iii.

IF ye be rysen agayne with Christ, seeke those thinges which are aboue, where Christ sytteth on the righte hande of God. Set your affeccion on heauenly thinges, and not on earthlye thinges.

For ye are dead, and youre life is hyd with Christ in God. Whensoeuer Christe (which is oure lyfe) shall shewe himselfe, then shall ye also appeare with hym in glorye. Mortifie therfore your earthlye membres, fornicacion, unclennesse, unnatural lust, euell concupiscence, and couetousnes, whiche is a worshyppyng of Idols: for whiche thynges sake, the wrath of God useth to come on the chyldren of unbelief, among whom ye walked some tyme when ye lyued in them.

The Gospell. John xx.

THE first daye of the Sabbathes came Mary Magdalene early (when it was yet darcke) unto the Sepulchre, and sawe the stone taken awaye from the sepulcre. Then she ranne and came to Symon Peter, and to the other disciple whom Jesus loued, and sayde unto them; They haue taken awaye the Lorde out of the sepulcre, and we can not tell where they haue layed hym. Peter therfore wente forth and that other disciple and came unto the sepulcre. They ranne both together, and that other disciple dyd outrūne Peter, and came fyrst to the sepulcre. And when he had stouped downe, he sawe the lynnen clothes lying, yet went he not in. Then came Symon Peter folowyng hym, and went into the sepulcre, and sawe the lynnen clothes lye, and the napkyn that was aboute his head, not liyng with the lynnen clothes, but wrapped together in a place by it self. Thē went in also that other disciple which came first to the sepulcre, and he sawe and beleued. For as yet they knewe not the scriptures that he shoulde ryse agayne from the deed. Then the disciples went awaye agayne to theyr owne home.

¶ *Mondaye in Easter weke.*

The Collect.

ALMIGHTYE God, whiche throughe thy onelye begotten sonne Jesus Christe hast ouercome deathe, and opened unto us the gate of euerlastyng lyfe; we humbly beseche thee, that as by thy speciall grace, preuentyng us, thou doest putte in our myndes good desyres, so by thy continual helpe we may bryng the same to good effect, through Jesus Christe our lorde, who lyueth and reigneth, &c.

The Epistle. Acts x.

PETER opened hys mouth and sayde; Of a trueth I perceaue that there is no respecte of persons with God; but in all people, he that feareth him, and worketh righteousnes, is accepted with him. Ye knowe the preaching that God sent unto the children of Israel, preachinge peace by Jesus Christe, (whiche is Lorde ouer all thinges) whiche preachinge was published throughout all Jewry (and began in Galile after the baptisme whiche John preached)

howe God annoynted Jesus of Nazareth with the holy ghoste, and with power. Whiche Jesus went about doyng good, and healyng all those that were oppressed of the deuell; for God was with hym. And we are witnesses of all thinges which he did in the lande of the Jewes, and at Jerusalem; whō they slewe and hanged on tre. Hym God reised up the thirde daye, and shewed hym openly, not to all the people, but unto us witnesses (chosen before of God for the same intent,) whiche dyd eate and drinke with him after he arose from death. And he commaunded us to preach unto the people, and to testifye that it is he whiche was ordeyned of God to be the iudge of the quicke and the deade. To hym geue all the prophetes witnesse, that through his name, whosoeuer beleueth in hym, shall receyue remissiō of synnes.

The Gospell. Luke xxiv.

BEHOLDE two of the disciples wente that same daye to a towne called Emaus, whyche was from Jerusalem about lx furlonges: and they talked together of all the thynges that had happened. And it chaunced while they communed together and reasoned; Jesus himselfe drew nye and wente with them. But their eyes were holden that they shoulde not knowe hym. And he sayd unto them; What maner of cōmunicacions are these that ye haue one to another as ye walke and are sad? And the one of them whose name was Cleophas aunswered, and sayed unto hym; Art thou onely a straunger at Jerusalem, and haste not knowen the thynges which haue chaunced there in these dayes? And he sayde unto them; What thynges? They sayd unto hym, Of Jesus of Nazareth, which was a Prophet, mightie in dede and worde before God and all the people: and how the hye priestes and oure rulers deliuered him to be condemned to death, and haue crucified him. But we trusted that it had been he whiche shoulde haue redemed Israel. And as touching all this, to-daye is euen the third daye that this was done. Yea, and certayne women also of oure companye made us astonied, whiche came early unto the Sepulcre, and founde not hys body, and came, saying, that they had sene a vision of angels, whiche sayde that he was alyue. And certayne of them that were with us, wente unto the Sepulcre, and found it euen so as the women had sayed; but him they saw not.

And he sayed unto them; O fooles and slowe of hearte to beleue all that the prophetes haue spoken. Oughte not Christ to haue suffred these thynges, and to entre into his glory? And he began at Moses and all the prophetes, and interpreted unto them in all the Scriptures which wer written of him.

And they drue nye unto the towne, which they wente unto, and he made as though he wolde haue gone farther. And they constreyned him, saying, Abyde with us for it draweth towardes night, and the daye is farre passed. And he wente in to tary with them.

And it came to passe as he sate at meate with them, he toke the

bred and blessed it, and brake and gaue to them. And their eyes were opened, and they knewe hym, and he vanyshed out of their sight. And they sayed betwene themselues; Dyd not oure heartes burne within us, whyle he talked with us by the waye, and opened to us the Scriptures? And they rose up the same houre and returned to Jerusalem, and founde the eleuen gathered together, and them that were with them, saying; The Lorde is rysen indede, and hath appeared to Symon. And they tolde what thynges were doen in the waye, and howe they knewe him in breakyng of bread.

¶ *Tuesdaye in Easter weke.*

The Collecte.

ALMYGHTIE father, which hast geuen thy only sonne to dye for our synnes, and to ryse agayne for our iustificacion; Graunt us so to put awaye the leauen of malice and wickednes, that we maye alwaye serue thee in purenes of lyuynge and trueth; through Jesus Chryst oure Lorde.

The Epistle. Acts xiii.

YE men and brethren, Children of the generacion of Abraham, and whosoeuer among you feareth God; to you is thys word of saluacion sēt. For the inhabiters of Jerusalem, and their rulers, because they knew him not, nor yet the voyces of the prophetes (which are red euery Sabbath day,) they haue fulfylled them in condemnynge him. And when they found no cause of death in hym, yet desired they Pilate to kyll him. And when they hadde fulfilled all that were written of hym, they toke hym downe from the tre, and put hym in a Sepulcre. But God raysed hym agayne from the deed the thirde daye, and he was sene many dayes of them whiche wente with hym from Galile to Jerusalem; which are witnesses unto the people. And we declare unto you, howe that the promes, (whiche was made unto the fathers,) GOD hath fulfilled unto their childrē, (euen unto us,) in that he raised up Jesus agayne: Euen as it is written in the seconde Psalme: Thou art my sonne, this daye haue I begotten thee. As concerning that he raised him up from death, now no more to return to corrupcion, he sayde on this wyse; The holy promise made to Dauid wyll I geue faithfully to you. Therfore he sayeth also in another place, Thou shalte not suffre thyne holy to see corrupcion. For Dauid (after he had in hys tyme fulfilled the wyll of GOD) fell on slepe, and was layed unto hys fathers, and sawe corrupcion. But he whome God raised agayne, sawe no corrupcion Be it knowne unto you therefore, (ye men and brethren,) that throughe thys man is preached unto you the forgeuenes of synnes, and that by hym al that beleue are iustified from all thynges, from whiche ye coulde not be iustified by the lawe of Moses. Bewarre therfore, lest that

fall on you, which is spoken of in the prophetes; Beholde, ye despysers, and wonder, and perishe ye, for I doe a worke in your daies, whiche ye shall not beleue, thoughe a man declare it unto you.

The Gospell. Luke xxiv.

JESUS stode in the myddes of his disciples, and sayde; Peace bee with you. But they were abashed and afrayed, and supposed that they had seen a spirite. And he saied unto them, Why are ye troubled, and why do such thoughtes arise in your heartes? Beholde my handes and my fete, that it is euen I myselfe. Handle me, and se, for a spirite hath no flesh and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his feete. And whyle they yet beleued not for ioye and wondred, he sayde unto them; Haue ye here any meate? And they offered hym a piece of a broyled fysh, and of an hony combe. And he toke it, and dyd eat before them. And he sayde unto them; These are the wordes whiche I spake unto you, while I was yet with you; That all muste nedes be fulfilled, whiche were written of me in the lawe of Moses, in the prophetes, and in the Psalmes. Then opened he their wittes, that they mighte understande the scriptures, and sayde unto them; Thus it is written, and thus it behoued Christe to suffre, and to arise agayne from death the thirde daye, and that repentaunce and remyssion of synnes shoulde be preached in his name among all nacions, and muste begin at Jerusalem. And ye are wytnesses of these thynges.

¶ *The first Sunday after Easter.*

The Collect.

ALMIGHTY God, &c., *as at the Communion on Easter daye.*

The Epistle. 1 John v.

AL that is borne of GOD ouercommeth the world. And this is the victory that ouercommeth the world, euen oure faith. Who is it that ouercommeth the worlde, but he that beleueth that Jesus is the sonne of God? This Jesus Chryste is he that came by water and bloude; not by water onely, but by water and bloude. And it is the spirite that beareth wytnes, because the spirite is trueth. (For there are three which beare recorde in heauen: the father, the worde and the holy ghoste, and these thre are one.) And there are three whiche beare recorde in yearth: the spirite, and water, and bloude, and these three are one. Yf we receaue the witnes of men, the witnes of God is greater. For this is the wytnesse of God that is greater, whiche he testifyed of his sonne. He that beleueth on the sonne of God, hath the witnes in hymselfe. He that beleueth not God, hath made him a lyer, because he beleueth not the

recorde that God gaue of his sonne. And this is the record, how that God hath geuē us eternall life, and this lyfe is in his sonne. He that hath the sonne of God hath lyfe; and he that hath not the sonne of God, hath not lyfe.

The Gospell. John xx.

THE same daye at nyghte; whiche was the first daye of the Sabbathes, when the dores were shut (where the disciples were assembled together, for feare of the Jewes,) came Jesus and stode in the myddes, and sayde unto them; Peace be unto you. And when he had so sayde, he shewed unto them his handes and his side. Then were the disciples glad that they sawe the lorde. Then sayde Jesus to them againe: Peace be unto you. As my father sente me, euen so sende I you also. And when he had saide these woordes, he brethed upon them, and sayde unto them; Receaue ye the holy gost. Whosoeuers synnes ye remytte, they are remytted unto them. And whosoeuers synnes ye retayne, they are retayned.

¶ *The second Sunday after Easter.*

The Collect.

ALMIGHTIE God, whiche haste geuen thy holy sonne to be unto us, both a sacrifice for synne, and also an example of godly life; Geue us the grace that we may always moste thankfully receiue that his inestimable benefite, and also dayly indeauour ourselues to folowe the blessed steppes of hys most holy lyfe.

The Epistle. 1 Peter ii.

THIS is thankworthy, yf a man for conscience toward God, endure grefe, and suffre wrong undeserued. For what praise is it, yf when ye bee buffeted for youre fautes, ye take it paciently? But and yf, when ye doe wel, ye suffre wrong and take it paciently, then is there thanke with God. For herunto verely wer ye called: For Christ also suffred for us, leauynge us an ensample, that ye shuld folowe his steppes, which dyd no synne, nether was there guile found in his mouth: which, when he was reuyled, reuyled not again; when he suffred, he threatened not; but commytted the vengeaūce to him that iudgeth righteously, whiche his owne selfe bare our synnes in his body on the tree, that we being delyuered from synne, should lyue unto righteousness. By whose strypes ye were healed. For ye were as shepe going astray; But now are ye turned unto the shepeherde and Bisshoppe of youre soules.

The Gospel. John x.

CHRISTE sayed to his disciples, I am the good shepeheard, a good shepherde geueth his lyfe for the shepe. An hyred seruaunt,

and he which is not the shepharde, (neyther the shepe are his owne) seeth the wolfe commyng, and leaueth the shepe and flyeth; and the wolfe catcheth, and skatereth the shepe. The hyred seruaūt flieth, because he is an hyred seruaunt, and careth not for the shepe. I am the good shepeherd, and knowe my shepe, and am knowne of myne. Euen as my Father knoweth me, euen so knowe I also my Father. And I geue my lyfe for my shepe: And other shepe I haue, whiche are not of this folde. Them also must I bryng, and they shal heare my voyce, and there shalbe one folde, and one shepeherde.

The third Sunday.

The Collect.

ALMIGHTIE God, which shewest to al men that be in erroure the lyght of thy trueth, to the entente that they may return into the waye of righteousnesse: Graunt unto all them that be admytted into the felowship of Christes religion, that they maye eschew those thynges that be contrary to theyr profession, and folow all suche thinges as bee agreable to the same; through our Lorde Jesus Chryst.

The Epistle. 1 Peter ii.

DEARLY beloued, I beseche you as straungers and pilgriemes, absteyne frō fleshly lustes, which fighte agaynst the soule: and see that ye haue honest conuersacion emong the Gentiles; that, whereas they bacbyte you as euell doers, they maye see your good workes, and prayse God in the day of visitacion. Submit your selues therfore to euery man, for the Lordes sake, whether it bee unto the kyng as unto the chief head; either unto rulers, as unto thē that are sent of him, for the punyshment of euell doers, but for the laude of them that do well. For so is the will of God, that with well-doyng, ye may stop the mouthes of folishe and ignoraunt men: as fre, and not as hauyng the libertye for a cloke of maliciousnes, but euen as the seruauntes of God. Honoure all men. Loue brotherly felowshippe. Feare God. Honoure the kynge.

The Gospel. John xvi.

JESUS sayed to his disciples; After a litle whyle ye shall not see me, and agayne after a litle while ye shall se me; for I goe to the father. Then saide some of his disciples among thēselfes; What is this that he sayth unto us, After a litle while ye shall not se me, and agayne after a litle while and ye shall se me, and that I go to the father? They saied therefore; What is this that he sayeth, After a litle whyle? We cānot tel what he sayeth. Jesus perceaued that they would aske hym, and sayde unto them; Ye enquyre of this betwene yourselfes, because I sayed, After a litle

whyle ye shall not see me, and agayne after a litle whyle, ye shal see me. Verely, verely, I saye unto you, Ye shall wepe and lament; but contrariwyse, the worlde shall reioyse. Ye shall sorowe, but your sorowe shalbee turned into ioye. A woman, when she trauayleth hath sorow; because her houre is come. But assone as she is delyuered of the childe she remembreth no more the anguyshe for ioye that a man is borne into the world. And ye now therfore haue sorowe: but I will se you again, and your herte shall reioyse, and your ioye shall no man take from you.

¶ *The fourth Sunday.*

The Collecte.

ALMIGHTIE God, whiche doest make the mindes of all faithfull men to be of one wil; graunt unto thy people, that they maye loue the thyng, whiche thou commaundest, and desyre, that whiche thou doest promesse; that emong the sondry and manyfold chaunges of the worlde, oure heartes maye surely there be fixed, whereas true ioyes are to be found; through Christe our Lorde.

The Epistle. James i.

EUERY good gift, and euery perfect gift, is from aboue, and cometh downe from the father of light, with whom is no variablenes, nether shadow of chaunge. Of his owne will begat he us, with the worde of trueth, that we shulde be the fyrst fruites of his creatures. Wherfore (dere brethren) lette euery man bee swift to heare, slowe to speake, slowe to wrath. For the wrathe of man worketh not that whiche is righteous before God. Wherfore laye apart all fylthines, and superfluite of malyciousnes, and receaue with mekenes the worde that is grafted in you, whiche is able to saue youre soules.

The Gospell. John xvi.

JESUS sayed unto his disciples; Nowe I goe my waye to him that sent me, and none of you asketh me whither I goe. But, because I haue sayed suche thinges unto you, youre heartes are ful of sorowe. Neuerthelesse I tel you the trueth, it is expedient for you that I go awaye. For yf I go not awaye, that comforter wil not come unto you. But yf I departe, I wil sende him unto you. And when he is come, he wil rebuke the worlde of sinne, and of righteousnes, and of iudgment. Of synne, because they beleue not on me; Of righteousnes, because I go to the father, and ye shall se me no more. Of iudgement because the prynce of this worlde is iudged already. I haue yet many thynges to saye unto you, but ye cannot beare them awaye nowe: howbeit, when he whiche is the spirite of trueth is come, he shal lede you into all trueth. He shall not speake of hymselfe, but whatsoeuer he shall

heare, that shall he speake, and he wyl shewe you thynges to come. He shall glorifye me: for he shall receaue of myne, and shal shewe unto you. All thynges that the father hath, are mine: therfore sayed I unto you, that he shall take of myne, and shewe unto you.

¶ *The fifth Sunday.*

The Collect.

LORDE from whom all good thyngs doe come; graunt us, thy humble seruaunts, that by thy holy inspiracion we may thinke those thynges that be good, and by thy merciful guiding may perfourme the same; thorowe our Lorde Jesus Christe.

The Epistle. James i.

SEE that ye be doers of the worde, and not hearers onely, deceauyng youre owne selues. For yf any man heare the worde, and declare not the same by his woorkes, he is like unto a man that beholdeth his bodily face in a glasse. For assone as he hath loked on hymselfe, he goeth his waye, and forgetteth immediatly what his fashion was. But whoso loketh in the perfect lawe of libertie, and continueth therin, (if he bee not a forgetfull hearer, but a doer of the worke,) the same shalbe happie in his dede. Yf any man among you seme deuoute, and refrayne not his tongue but deceaueth his own herte, this mannes deuocion is in vayne. Pure deuocion, and undefiled before God the father, is this; to viset the fatherles and widdowes, in their aduersitie, and to kepe hym selfe unspotted of the worlde.

The Gospell. John xvi.

VERELY, verely, I saye unto you, Whatsoeuer ye shall aske the father in my name, he wil geue it you. Hitherto haue ye asked nothinge in my name. Aske, and ye shall receiue, that your ioye maye bee full. These thinges haue I spokē unto you by prouerbes. The tyme will come when I shal no more speake unto you by prouerbes; but I shall shewe you planely from my father. At that daye shall ye aske in my name. And I saye not unto you that I wyl speake unto the father for you. For the father hymself loueth you, because ye haue loued me, and haue beleued that I came out from God. I wente out from the father, and came into the worlde. Againe, I leaue the world, and go to the father.

His disciples sayed unto hym; Loe nowe thou talkest planely, and speakest no prouerbe. Nowe are we sure that thou knowest all thinges, and nedest not that any man should aske thee any question: therefore beleue we that thou camest from God. Jesus aunswered them; Now ye do beleue. Beholde, the houre draweth nye, and is already come, that ye shalbe skatered euery man to his owne, and shall leaue me alone. And yet am I not alone: for the

father is with me. These woordes haue I spoken unto you, that in me ye might haue peace. In the worlde shall ye haue tribulacion; but be of good cheere, I haue ouercome the worlde.

¶ *The Ascencion Day.*

The Collecte.

GRAUNTE we beseche thee, almightie god, that like as we doe beleue thy onely-begotten sonne our lorde to haue ascended into the heauens; so we may also in heart and mind thither ascende, and with him continually dwell.

The Epistle. Acts i.

IN the former treatise (deare Theophilus) haue we spoken of all that Jesus beganne to do and to teache, untyll the day in which he was takē up, after that he (through the holy ghoste,) had geuen commaundementes to the Apostles, whom he had chosen: to whome he also shewed himselfe alyue after his passion, (and that by many tokens,) appearing unto them fourtye dayes, and speaking of the kingdom of God; and gathered them together, and commaūded them that they should not depart from Jerusalem: but to wayte for the promyse of the father, wherof (sayth he) ye haue heard of me. For John truely baptysed with water; but ye shalbe baptysed with the holy ghoste, after these fewe dayes. When they therfore were come together, they asked of him, saying; Lord, wilt thou at this time restore agayn the kyngdome of Israel? And he sayde unto them; It is not for you to knowe the times or seasons, whiche the father hath put in his owne power. But ye shall receaue power after the holy goost is come upon you. And ye shall bee witnesses unto me, not onely at Jerusalem, but in all Jewry, and Samaria, and euen unto the worldes ende. And when he had spoken these thynges, whyle they behelde, he was taken up on hie, and a cloud receaued him up out of their sight. And while they loked stedfastly up to heauen as he went, beholde, two men stode by them in white apparell whiche also sayde: Ye menne of Galile, Why stande ye gasynge up into heauē? This same Jesus, which is taken up from you into heauen, shall so come, euen as ye haue sene him goe into heauen.

The Gospel. Mark xvi.

JESUS appeared unto the eleuen as they sate at meat: and cast in theyr teeth their unbeleue and hardnesse of heart, because they beleued not them which had sene that he was risen agayne from the dead: And he sayd unto them; Goe ye into all the world, and preach the gospell to all creatures: He that beleueth, and is baptysed, shalbe saued; But he that beleueth not shalbe damned. And these tokens shal folowe them that beleue. In my name they shall cast out deuyls, they shal speake with new tonges, they shall

dryue away serpentes. And if they drynke any deadly thing, it shall not hurt them. They shall laye their hande on the sicke, and they shall recouer. So then when the Lorde had spoken unto thē, he was receyued into heauen, and is on the right hand of God. And they wente forth and preached euery where; the Lord working with them, and confirming the worde with miracles folowynge.

¶ *The Sunday after the Ascencion day.*

The Collect.

O GOD, the King of glory, which hast exalted thine only sonne Jesus Christe, with great triumphe unto thy kingdom in heauē; we beseche thee, leaue us not comfortles; but sende to us thine holy ghost to comfort us, and exalte us unto the same place whither our sauiour Christ is gone before; who lyueth and reygneth, &c.

The Epistle. 1 Peter iv.

THE ende of all thinges is at hande; Be ye therfore sobre, and watch unto prayers. But aboue all thinges haue feruent loue among yourselues: for loue shal couer the multitude of synnes. Be ye herberous one to another without grudgynge and minister one to another. As euery man hath receiued the gyfte, euen so minister the same one to another, as good stewardes of the manyfold graces of God. If any mā speake, let him talke as the wordes of God. If any man minister, let him do it as of the habilitie that God ministreth to him; that God in all thinges may be gloryfied through Jesus Christ; to whome be prayse and dominion for euer and euer. Amen.

The Gospell. John xv. xvi.

WHEN the comforter is come whom I will sende unto you from the father (euen the spirite of trueth, which procedeth of the father,) he shall testifie of me. And ye shall beare witnes also, because ye haue bene with me from the begynnyng.

These thinges haue I said unto you, because ye shulde not be offended. They shall excommunicate you: yea the tyme shall come, that whosoeuer killeth you, wyll thinke that he doeth God seruyce. And such thinges will they do unto you, because they haue not knowne the father, neyther yet me. But these thinges I haue told you, that whan the tyme is come, ye may remembre then that I tolde you.

¶ *Whitsundaye.*

The Collecte.

GOD, whiche as upon thys daye hast taught the heartes of thy faythful people, by the sending to them the lyght of thy holy

spirite; graunte us by the same spirite to haue a right iudgement in al thinges, and euermore to reioyce in hys holy coumforte; through the merites of Christ Jesu our Sauiour; who liueth and reigneth with thee, in the unitie of the same spirite, one God, world without ende.

The Epistle. Acts ii.

WHEN the fiftie dayes were come to an end, they were al with one accorde together in one place. And sodenly there came a soūd from heauen, as it had beene the coming of a mightie wind, and it filled al the house where they sate. And there appered unto them clouen tonges, like as they had bene of fyre, and it sate upon each of them; and they were al filled with the holy ghost, and began to speke with other tonges, euen as the spirite gaue them utteraūce. There were dwelling at Jerusalem Jewes, deuout men out of euery nacion that is under heauen. When thys was noysed about, the multitude came together and were astonied, because that euery man heard them speake with his owne language. They wondred all, and merueiled, saying among themselfes; Behold, are not al these, which speake, of Galile? And how heare we euery mā his owne tong, wherin we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopatamia, and of Jewry, and of Capadocia, of Pontus and Asia, Phrygia and Pamphilia, of Egypte, and of the parties of Libia, whiche is beside Syren, and straungers of Rome, Jewes and Proselites, Cretes and Arrabians, we heare them speake with our owne tongues the great workes of God.

The Gospell. John xiv.

JESUS sayde unto his disciples; Yf ye loue me kepe my commaundementes, and I wyl pray the father, and he shall geue you another cōforter, that he maye abyde with you for euer; euen the spirite of trueth, whome the worlde cannot receaue, for the worlde seyth him not, neyther knoweth hym. But ye knowe hym; for he dwelleth with you, and shalbe in you. I will not leaue you comfortles; I will come to you. Yet a litle whyle, and the worlde seeth me no more; but ye se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes, and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father; and I wyl loue him, and wil shewe mine owne selfe unto hym. Judas sayde unto hī (not Judas Iscarioth), Lorde, what is done that thou wilt shewe thyself unto us, and not unto the worlde? Iesus answered, and sayde unto them; Yf a man loue me, he wyl kepe my sayings, and my father wyl loue him, and we wyl come unto him, and dwell with him. He that loueth me not, kepeth not my sayenges. And the worde which ye heare, is not myne, but the fathers which sent me. These things

haue I spoken unto you, beyng yet present with you. But the comforter, which is the holy goost, whō my father wil sende in my name, he shal teache you all thinges, and bringe all things to youre remembraunce, whatsoeuer I haue saide unto you. Peace I leaue with you, my peace I geue unto you. Not as the worlde geueth, geue I unto you. Let not youre heartes be greued, neyther feare. Ye haue herde, how I sayde unto you; I go, and come agayne unto you. Yf ye loued me, ye wolde reioyse, because I saide, I go to the father: for the father is greater thē I. And now haue I shewed you before it come, that, when it is come to passe, ye mighte beleue. Hereafter wyl I not talke many thinges with you. For the Prynce of this worlde cōmeth, and hath naughte in me. But that the worlde maye knowe that I loue the father. And as the father gaue me commaundement, euen so do I.

¶ *Monday in Whitsonweke.*

The Collect.

¶ God, which, &c. *as upon Whitsondaye.*

The Epistle. Acts x.

PETER opened his mouth and sayde. Of a trueth I perceaue that there is no respecte of persons with God; but in all people, he that feareth him, and worketh righteousnes, is accepted with him. Ye knowe the preaching that God sent unto the children of Israel, preachinge peace by Jesus Christe, (whiche is Lorde ouer all thynges) whiche preachinge was published throughoute all Jewry, (and began in Galile, after the baptisme whiche John preached) howe God annoynted Jesus of Nazareth with the holy ghoste, and with power. Whiche Jesus went about doyng good, and healyng all that were oppressed of the deuell. For God was with hym. And we are witnesses of all thynges whiche he did in the lande of the Jewes and at Jerusalem, whome they slewe and hanged on tre: Hym God reised up the thirde day, and shewed him openly, not to all the people, but unto us witnesses, (chosen before of god for the same intente;) whiche dyd eate and drinke with hym, after he arose from deathe. And he commaunded us to preache unto the people, and to testifye that it is he, whiche was ordayned of God to be the iudge of the quicke and the dead. To hym geue all the prophetes witnesse, that through his name, whosoeuer beleueth in him, shall receyue remission of synnes.

Whyle Peter yet spake these wordes, the holy ghoste fell upon all them that heard the preachyng. And they of the circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentyles also, was shedde out the gift of the holy ghoste. For they hearde them speake with tongues, and magnifye God. Then answered Peter, Can any man forbydde water, that these shoulde not be baptysed whiche haue receyued the holy

gooste as well as we? And he commaunded them to be baptysed in the name of the Lorde. Then prayed they him to tary a fewe dayes.

The Gospel. John iii.

GOD so loued the worlde, that he gaue his only-begottē sonne, that whosoeuer beleueth in him, shulde not perishe, but haue euerlastyng lyfe. For God sent not his sonne into the world to condempne the worlde, but that the worlde through him mighte be saued. He that beleueth on hym is not condemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the onelye-begotten sonne of God. And thys is the condempnacyon; that lyghte is come into the worlde, and men loued darkenes more then lighte, because theyr workes were euell. For euery one that euill doeth, hateth the light, and commeth not to the lighte, leste his dedes shulde be reproued. But he that doth trueth cometh to the light, that his dedes may be knowen, how that they are wrought in God.

¶ *The tuesday after Whitsondaye*

The Collect.

GOD, which &c., *as upon whitsonday.*

The Epistle. Acts viii.

WHEN the Apostles whiche were at Jerusalem heard saye, that Samaria had receaued the worde of God, they sent unto them Peter and John. Whiche, when they were come downe, prayed for them, that they mighte receaue the holy ghoste: for as yet he was come on none of them; but they were baptised onely in the name of Christ Jesu. Then layde they theyr handes on them, and they receaued the holy ghoste.

The Gospell. John x.

VERELY, verely I say unto you; He that entreth not in by the dore into the shepefolde, but clymeth up some other way, the same is a thefe and a murtherer. But he that entreth in by the doore, is the shepeherde of the shepe: To hym the porter openeth, and the shepe heare his voyce, and he calleth hys owne shepe by name, and leadeth them out. And whē he hath sent forth his owne shepe, he goeth before them, and the shepe folow him: for they knowe his voyce. A straunger wil they not folowe; but will flee from hym; for they knowe not the voyce of straungers. This prouerbe spake Jesus unto them, but they understode not what thynges they were that he sayde unto them. Then sayde Jesus unto them agayne: Verely, verely, I saye unto you; I am the dore of the shepe. All (euen as many as came before me) are

theues and murtherers, for the shepe did not heare them. I am the dore, by me if any man enter in, he shalbe safe, and shall goe in and out, and fynde pasture. A thefe cummeth not but for to steale, kyll, and destroy. I am come that they might haue lyfe, and that they mighte haue it more abundauntly.

¶ *Trinitie Sonday.*

The Collect.

ALMIGHTIE and euerlastinge God, whiche haste geuen unto us thy seruauntes grace by the confession of a true fayth to acknowlege the glorye of the eternall Trinitie, and in the power of the diuyne Maiestie to worship the Vnitie: we beseche thee, that through the stedfastness of this fayth, we may euermore be defended from all aduersitie, which lyuest and reygnest, one God, worlde without ende. Amen.

The Epistle. Apoc. iv.

AFTER this I looked, and behold, a dore was open in heauen: and the fyrste voyce which I heard was as it were of a trompet, talking with me, whiche sayde; come up hither, and I will shew thee thinges whiche must be fulfylled herafter. And immediatly I was in the spirite: And behold, a seate was set in heauen, and one sat on the seate. And he that sate was to loke upon, lyke unto a Jaspar stone, and a Sardyne stone. And there was a raynebowe about the seate, in sight lyke to an Emeraulde. And about the seate were xxiiii seates. And upon the seates xxiiii elders sittyng, clothed in whyte rayment, and had on their heades crownes of golde.

And out of the seate proceded lightnynges, and thundrynges, and voyces, and there wer seuen lampes of fire, burning before the seate, whiche are the seuen spirites of God. And before the seate there was a see of glasse lyke unto Christall: and in the myddes of the seate, and rounde aboute the seate, were foure beastes full of eies, before and behynde. And the firste beaste was like a Lion; the seconde beest like a Calfe: and the thyrde beeste had a face as a man: and the fourthe beaste was lyke a flying Egle. And the foure beastes had eche one of them vi wynges aboute hym; and they were full of iyes within. And they did not rest day nether night, saying; Holy, holy, holy, Lorde God almightie, whiche was, and is, and is to come. And when those beestes gaue glory and honour, and thankes to hym that sat on the seate (which lyueth for euer and euer,) the xxiiii elders fell downe before hym that sat on the trone, and worshipped hym that lyueth for euer, and cast their crounes before the trone, sayeng; thou art worthy, O Lorde, to receaue glory, and honour, and power, for thou hast created all thinges, and for thy wylles sake they are, and were created.

The Gospel. John iii.

THERE was a manne of the Pharises, named Nicodemus, a ruler of the Jewes. The same came to Jesus by night, and sayd unto hym, Rabbi, we knowe that thou art come a teacher from God: for no man could do suche miracles as thou doest, except God were with him. Jesus answered, and sayd unto hym; Verely, verely, I saye unto thee; Except a man be borne frō aboue, he cannot see the kyngdom of God. Nicodemus sayd unto him; How can a man be borne when he is olde? Can he entre into his mothers wombe, and be borne agayne? Jesus answered; Verely, verely, I saye unto thee; Excepte a man be borne of water, and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the fleshe, is fleshe; and that whiche is borne of the spirit, is spirit. Maruell not that I sayd unto thee, Ye must bee borne from aboue. The wynde bloweth where it lusteth, and thou hearest the sound therof, but canst not tel whēce he commeth, and whither he goeth; So is euery one that is borne of the spirite. Nicodemus answered, and sayd unto him; How can these thinges be? Jesus answered, and sayd unto him; Arte thou a Master in Israel, and knowest not these thinges? Verely, I say unto thee; We speake that we do know, and testifie that we haue seen; and ye receyue not our wytnesse. If I haue tolde you yearthly thinges, and ye beleue not; howe shall ye beleue yf I tell you of heauenly thynges? And no man ascendeth up to heauen, but he that came doune from heauen, euen the sonne of man whiche is in heauen. And as Moses lyft up the serpent in the wyldernes, euen so must the sonne of man be lift up, that whosoeuer beleueth in hym, perishe not, but haue euerlastyng lyfe.

¶ *The first Sunday after Trinitie Sundaye.*

The Collecte.

GOD, the strength of all them that truste in thee, mercyfully accepte oure prayers; and because the weakenesse of oure mortall nature can do no good thing without thee, graunte us the helpe of thy grace, that in kepyng of thy commaundementes we may please thee, both in wyll and dede; through Jesus Christ our Lorde.

The Epistle. 1 John iv.

DEARLY beloued, let us loue one another: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God; for God is loue. In this appeareth the loue of God to us-ward, because that God sent his onely-begotten sonne into the world, that we might lyue through him. Herein is loue, not that we loued God, but that he loued us, and sent his sonne to be the agrement for our synnes.

Dearely beloued, if God so loued us, we oughte also to loue one another. No man hath sene God at any tyme. Yf we loue one another, God dwelleth in us, and his loue is perfect in us. Hereby knowe we that we dwell in hym, and he in us, because he hath geuen us of his spirite. And we haue seen, and doe testify, that the father sent the sonne to be the sauiour of the worlde: whosoeuer cõfesseth that Jesus is the sonne of God, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to us.

God is loue; and he that dwelleth in loue dwelleth in God, and God in him. Herein is the loue perfect in us, that we should haue trust in the day of iudgemẽt. For as he is, euen so are we in this worlde. There is no feare in loue, but perfecte loue casteth out feare, for feare hath paynefulnes. He that feareth is not perfecte in loue. We loue him, for he loued us first. Yf any man say; I loue God, and yet hate his brother, he is a lyar. For how can he that loueth not his brother, whom he hath sene, loue God whom he hath not sene? And this commaundement haue we of hym: that he whiche loueth God, shulde loue his brother also.

The Gospell. Luke xvi.

THERE was a certayne riche man, which was clothed in purple and fyne lynnen, and fared deliciously euery day: And there was a poore man named Lazarus whiche lay at his gate full of sores, desyring to be refreshed with the crommes whiche fell from the riche mans borde. The dogges came also and licked his sores. And it fortuned, that the beggar dyed, and was caried by the Angels into Abrahams bosome. The riche man also dyed, and was buried. And beyng in hell in tormẽtes, he lifte up his eyes in the payne and sawe Abraham afarre of, and Lazarus in his bosome, and he cryed and sayd; Father Abraham, haue mercy on me, and sende Lazarus, that he may dyppe the typpe of his fynger in water, and coole my tonge, for I am tormented in this flame. But Abraham sayd; Sonne, remembre that thou in the lyfe, receiuedst thy pleasure; and contrarywise Lazarus receiued payne: But nowe is he comforted, and thou art punished. Beyonde all this, betwene us and you there is a great space set, so that they whiche would go downe from hence to you, cannot: neyther may come ouer from thence to us. Then he sayd; I pray thee therefore father, sende hym to my fathers house, (for I haue fyue brethren,) for to warne them, leste they also come into this place of torment. Abraham sayd unto hym; They haue Moses and the prophetes, let them heare them. And he sayde, Nay father Abraham; but yf one come unto them from the dead, they will repent. He sayd unto him; Yf they heare not Moses and the Prophetes, neyther wyll they beleue, though one rose from death againe.

¶ *The second Sundaye.*

The Collect.

LORD, make us to haue a perpetuall feare, and loue of thy holy name : for thou neuer faylest to helpe and gouerne them whom thou doest bryng up in thy stedfaste loue. Graunt thys, &c.

The Epistle. 1 John iii.

MARUAYLE not my brethren though the worlde hate you. We know that we are translated from death unto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother is a manslear. And ye knowe that no manslear hath eternall lyfe abyding in him. Hereby perceyue we loue, because he gaue his lyfe for us : and we ought therfore to geue our lyues for the brethren. But whoso hath this worldes goods and seeth his brother haue nede, and shutteth up his compassion from him ; howe dwelleth the loue of God in hym ? My litle children let us not loue in word, neyther in tongue ; but in dede, and in trueth. Hereby we knowe that we are of the trueth, and can quiet our heartes before hym. For yf our hert condemne us, God is greater then our heart, and knoweth all thinges. Derely beloued, if oure heart condemne us not, then haue we trust to godwarde : And whatsoeuer we aske we receyue of hym, because we kepe his commaundementes, and do those thinges whiche are pleasaunt in his syght. And this is his commaundement, That we beleue on the name of his sonne Jesus Christ, and loue one another as he gaue us commaundement. And he that kepeth his cōmaundementes dwelleth in him, and he in hym : and hereby we knowe that he abydeth in us, euen by the spirite whiche he hath geuen us.

The Gospel. Luke xiv.

A CERTAINE man ordeyned a great supper, and bad many ; and sent his seruaunt at supper-tyme to say to them that were bydden ; Come, for nowe are all thinges ready. And they all at once began to make excuse. The first sayed unto him, I haue bought a farme, and I must nedes go and se it ; I praye thee haue me excused. And the seconde sayd, I haue bought fyue yoke of oxen, and I go to proue them ; I pray thee haue me excused. And the thirde sayd, I haue maried a wife, and therfore I cannot come. And the seruaunt returned, and brought his master worde againe therof. Then was the good man of the house displeased, and said to his seruaunt ; Go out quickly into the stretes and quarters of the citie, and bring in hither the poore and feble, and the halt and blinde. And the seruaunt sayd ; Lord, it is done as thou hast commaunded, and yet there is roume. And the Lorde sayd to the seruaunt ; Go out unto the hyewayes and hedges, and compell them to come in, that my house maye bee fylled. For I say unto you, that none of those men which were bydden, shal taste of my supper.

¶ *The third Sunday.*

The Collect.

LORDE, we beseche thee mercifully to heare us, and unto whome thou hast geuen an heartie desyre to pray; graunt that by thy mightie ayde we maye bee defended; throughe Jesus Christe oure Lorde.

The Epistle. 1 Peter v.

SUBMYTTE yourselues euery man one to another; knit yourselfes together in lowlynes of mynde. For God resisteth the proude, and geueth grace to the humble. Submytte yourselues therfore under the mightie hād of God, that he maye exalte you when the tyme is come. Cast all your care upon him, for he careth for you. Be sobre, and watch: for your aduersary the deuell as a roaryng Lyon, walketh aboute, sekynge whom he maye deuoure: whom resiste stedfast in the faith, knowing that the same affliccions are appointed unto your brethren that are in the worlde. But the God of all grace which hath called us to his euerlastinge glorye by Christ Jesu, shall his owne selfe (after that ye haue suffered a lytle affliccion) make you perfect, settle, strength, and stablish you. To hym be glory and dominion for euer and euer. Amen.

The Gospel. Luke xv.

THEN resorted unto him all the Publicans and synners for to heare hym. And the Pharises and scrybes murmured, saying He receaueth synners, and eateth with them. But he put forth this parable unto them, and sayde; What man among you hauyng an hundreth shepe (if he loose one of them), doth not leaue the nintie and nine in the wyldernes, and goeth after that whiche is lost, tyll he fynde it? And when he hath founde it, he layeth it on his shoulders with ioye. And assone as he commeth home, he calleth his louers and neyghbours, saying unto them: Reioyce with me, for I haue found my shepe whiche was lost. I saye unto you, that lykewyse ioy shalbe in heauen ouer one synner that repenteth, more than ouer nintie and nine iust persones whiche nede no repentaunce.

Either what woman hauing ten grotes, (if she loose one,) doth not light a candle, and swepe the house, and seke diligently till she fynde it? And when she hath founde it, she calleth her louers and her neighbours, saying; Reioyce with me, for I haue founde the grote whiche I lost. Lykewise I saye unto you, shall there be ioy in the presence of the angels of God, ouer one synner that repenteth.

¶ *The fourth Sunday.*

The Collect.

GOD the Protector of al that truste in thee, without whom nothyng is strong, nothing is holy; encrease and multiplye upon us thy mercye; that thou being our ruler and guide, we may so passe through thinges temporall, that we fynally lose not the thinges eternall: Graunt this heauenly Father, for Jesu Christes sake our Lorde.

The Epistle. Rom. viii.

I SUPPOSE that the affliccions off this lyfe, are not worthy of the glory which shalbe shewed upon us. For the feruent desyre of the creature abydeth, lokyng when the sonnes of God shall appeare, because the creature is subdued unto vanyte, against the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corrupcion, into the glorious libertye of the sonnes of GOD. For we knowe that euery creature groneth with us also, and trauaileth in payne, euen unto the same tyme: not onely it, but we also whiche haue the first-fruites of the spirite, mourne in ourselues also, and wayte for the adopcion, (of the chyldren of God,) euen the delyueraunce of our bodies.

The Gospel. Luke vi.

BE ye mercifull as youre father also is mercyful. Judge not and ye shal not be iudged: condemne not, and ye shal not be condemned. Forgeue, and ye shalbe forgeuen. Geue, and it shalbe geuen unto you, good measure, and pressed downe shaken together, and runnyng ouer, shall menne geue into your bosome. For with the same measure that ye mete withall, shall other men mete to you againe.

And he put furth a similitude unto thē. Can the blynd lead the blynd? do they not both fall into the ditche? The disciple is not aboue his master; Euery man shalbe perfect, euen as his master is. Why seest thou a mote in thy brothers eye, and considrest not the beame that is in thyne owne eye? Eyther how canst thou saye to thy brother? Brother, let me pull out the mote that is in thyne eye, when thou seest not the beame that is in thyne owne eye. Fyrst thou ypocrite, cast out the beame out of thyne owne eye first, then shalt thou see perfectly to pul out the mote that is in thy brothers eye.

¶ *The fifth Sunday.*

The Collect.

GRAUNT Lord, we beseche thee, that the course of thys worlde maye bee so peaceably ordred by thy gouernaunce, that thy congregacion may ioyfully serue thee in all godly quietnes; throughe Jesus Christe oure Lorde.

The Epistle. 1 Peter iii.

BE you all of one mynde and of one hearte, loue as brethren, be pitifull, be courteous, (meke,) not rendring euell for euell, or rebuke for rebuke; but cõtrarywise blesse, knowyng that ye are therto called, euen that ye shoulde be heyres of the blessyng. For he that doeth long after life, and loueth to see good dayes, let him refrayne his tongue from euell, and his lippes that they speake no gyle. Let hym eschue euell and do good: let him seke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open unto their prayers. Againe, the face of the Lorde is ouer them that do euell. Moreouer, who is it that can harme you if ye folowe that whiche is good? Yea, happye are ye, if any trouble happē unto you for righteousnes sake. Be not ye afrayed for any terrour of them, neither be ye troubled, but sanctifie the Lorde God in your hertes.

The Gospel. Luke v.

IT came to passe that (when the people preaced upon hym, to heare the worde of God) he stode by the lake of Genezareth, and sawe two shippes stande by the lake side; but the fishermen were gone out of them, and were washyng their nettes. And he entred into one of the shippes, (whiche pertayned to Symon,) and prayed him, that he wolde thrust out a litle from the land. And he sat downe and taught the people out of the shippe. And when he had lefte speakyng, he sayd unto Symon: Launche out into the deepe, and let slippe your nettes to make a draught. And Symon aunswered, and sayde unto hym; Master, we haue laboured all nighte, and haue taken nothyng, neuertheles, at thy commaundement, I will loce forth the nette. And when he had thus done, they inclosed a greate multitude of fishes, and their net brake, and they beckened to their felowes (whiche were in the other ship) that they shoulde come and helpe them. And they came, and fylled bothe the shippes, that they soncke againe. When Symon Peter sawe that, he fell doune at Jesus' knees, sayng; Lorde, go from me, for I am a synfull man. For he was astonnyed, and all that were with hym, at the draughte of fyshes which they had taken; and so were James and John the sonnes of Zebede, whyche were parteners wyth Symon. And Jesus said unto Symon; Feare not, from henceforth thou shalt catche men. And they brought the shippes to londe, and forsoke all, and folowed him.

¶ *The sixth Sunday.*

The Collect.

GOD, which hast prepared to them that loue thee, suche good thinges as passe all mannes understanding; Powre into our hartes such loue toward thee, that we louyng thee in al thinges, may obtayne thy promises, whiche excede all that we can desyre; throughe Jesus Christ our Lord.

The Epistle. Romans vi.

KNOWE ye not, that all we whiche are baptysed in Jesu Christ, are baptysed to dye with hym? We are buryed then with hym by baptisme for to dye; that likewise as Christ was raised from death, by the glorye of the father, euen so we also should walke in a newe life. For if we be graft in death like unto him; euen so shall we be partakers of the holy resurreccion: Knowing this, that youre olde man is crucified with hym also, that the body of synne myght utterly be destroyed, that hencefurth we should not be seruaũtes unto synne. For he that is dead is iustified from synne.

Wherfore, if we be dead with Christe, we beleue that we shall lyue also with hym, knowyng that Christe beyng raysed from death, dyeth no more. Death hath no more power ouer hym. For as touchyng that he dyed, he dyed concernyng synne once; but as touching that he lyueth, he lyueth unto God: Likewise consider ye also, that ye are deed unto synne, but are alyue unto God, through Jesus Christe our Lorde.

The Gospell. Matt. v.

JESUS sayed unto his disciples; excepte youre ryghteousnesse excede the ryghteousnesse of the Scribes and Phariseis, ye cannot entre into the Kyngdome of heauen. Ye haue heard that it was sayed unto them of the olde tyme Thou shalt not kill: whosoeuer killeth, shalbe in daunger of iudgement. But I saye unto you; that whosoeuer is angry with his brother (unaduisedly) shalbe in daunger of iudgement. And whosoeuer saye unto hys brother, Racha, shalbe in daunger of a counsaill. But whosoeuer sayth, thou foole, shalbe in daunger of hell fire. Therfore, if thou offerest thy gift at the alter, and there remembrest that thy brother hath ought agaynst thee, leaue there thyne offeryng before the alter, and goe thy waye firste, and be reconciled to thy brother, and then come and offer thy gyfte.

Agree with thyne aduersarye quickly, whyles thou art in the waye with hym, leste at any tyme the aduersarye delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou be cast into prison. Verelye I saye unto thee, thou shalt not come out thence, till thou haue payed the uttermoste farthyng.

¶ *The seuenth Sunday.*

The Collect.

LORD of all power and might, whiche art the auctour and geuer of all good thynges ; graffe in our heartes the loue of thy name, increase in us true religion, nourishe us with al goodnes, and of thy great mercy kepe us in the same ; Through Jesus Christ our Lord.

The Epistle. Rom. vi.

I SPEAKE grosly, because of the weaknes of your fleshe. As ye haue geuen your membres seruauntes to unclennes and to iniquitie (from one iniquitie to another) ; euen so now geue ouer your membres seruauntes to righteousnes, that ye may be sanctified. For when ye were the seruauntes of synne, ye were voyde of righteousnes. What fruite had you then in those thinges, wherof ye are nowe ashamed? for the ende of those thinges is death. But nowe are ye delyuered from synne, and made the seruauntes of God, and haue your fruite to be sāctified, and the ende euerlasting lyfe. For the rewarde of synne is death : but eternall lyfe is the gifte of God ; through Jesus Christ our Lord.

The Gospel. Mark viii.

IN those dayes, when there was a verye great companie, and had nothyng to eate ; Jesus called his disciples to hym, and sayde unto them : I haue compassion upon the people, because they haue nowe been with me three dayes, and haue nothing to eate : And yf I sende them awaye fasting to their owne houses, they shall faynte by the waye ; for diuerse of them came from farre. And his disciples answered him ; where shoulde a man haue bread here in the wildernesse, to satisfie these? And he asked them ; Howe manye loaues haue ye? They sayd ; Seuen. And he commaunded the people to syt downe on the grounde. And he tooke the seuen loaues ; And when he had geuen thankes, he brake and gaue to his disciples, to set before them. And they did set them before the people. And they had a fewe small fyshes. And when he had blessed, he commaunded them also to be sette before them. And they did eate and were satisfied. And they tooke up of the broken meate that was left, seuē baskettes ful. And they that did eate, were aboue foure thousande. And he sent them awaye.

¶ *The eighth Sunday.*

The Collect.

GOD, whose prouidence is neuer deceiued, we humbly beseche thee that thou wilt put away frō us al hurtfull thinges, and geue those thinges whiche be profitable for us ; through Jesus Christ our Lord.

The Epistle. Rom. viii.

BRETHREN, we are detters, not to the fleshe, to liue after the fleshe. For yf ye liue after the fleshe, ye shall dye. But yf ye (through the spirite) do mortifie the dedes of the body, ye shall lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receaued the spirite of bondage to feare any more, but ye haue receaued the spirite of adopcion, wherby ye crye, Abba, father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sōnes, then are we also heyres, the heires I meane of God, and heires annexed with Christ: yf so be that we suffre with hym, that we may be also gloryfied together with hym.

The Gospell. Matt. vii.

BEWARE of false Prophetes, which come to you in shepes clothinge, but inwardly they are rauenyng wolues. Ye shall knowe them by their fruites. Do men gather Grapes of thornes? Or figges of Thistles? Euen so euery good tree bryngeth forth good fruites: But a corrupte tree bryngeth furth euyll fruites. A good tree cannot bryng forth bad fruites, neyther can a bad tree bryng forth good fruites. Euery tre that bryngeth not forth good frute, is hewen downe, and cast into the fyre. Wherfore by their fruites ye shall knowe them. Not euery one that sayeth unto me, Lorde, Lorde, shall entre into the kyngdome of heauen; but he that doeth the will of my father whiche is in heauen, he shall entre into the kyngdome of heauen.

¶ *The ninth Sunday.*

The Collect.

GRAUNT to us lorde we beseche thee, the spirite to thynke and doe alwayes suche thynges as be ryghtfull; that we, which cannot be without thee, may by thee be able to lyue accordyng to thy will; Through Jesu Chryst our Lorde.

The Epistle.

BRETHREN, I would not that ye should be ignoraūt, how that our fathers were all under the cloude, and al passed through the sea, and were al baptised under Moses in the cloude, and in the sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke. And they dranke of the spiritual Rocke that folowed them, whiche Rocke was Christe. But in many of them had God no delight. For they were ouerthrowen in the wyldernesse. These are ensamples to us, that we should not lust after euell thinges, as they lusted. Neyther be ye worshippers of ymages, as were some of them. According as it is written, The people sate downe to eate, and drynke, and rose up to playe. Neither let us be defiled with fornicacion, as some of them were

defiled, and fell in one daye thre and twenty thousande. Neither let us tempte Christ, as some of them tempted, and were destroyed of serpentes. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thinges happened unto them for ensamples : But are written to putte us in remembraunce, whom the endes of the world are come upon. Therfore, let him that thinketh he standeth, take hede lest he fall. There hath none other temptacion ouertaken you, but suche as foloweth the nature of manne. But God is faithful, whiche shall not suffre you to be tempted aboue youre strength : but shal in the myddes of the temptacion make a waye to come out, that ye may be hable to beare it.

The Gospel. Luke xvi.

JESUS sayd unto his disciples ; There was a certaine riche man, which had a Stewarde, and the same was accused unto him, that he had waisted his goodes. And he called him, and sayde unto him : How is it that I heare this of thee? Geue acomptes of the Stewardshipe, for thou mayest be no longer Stewarde. The stewarde sayd within himselfe : What shal I do? For my Master will take away the Stewardshippe from me. I cannot digge, and to begg I am ashamed. I wote what to doe, that when I am put out of the Stewardshippe, they may receaue me into their houses.

So when he had called unto him all his Masters debters, he sayd unto the first ; How much owest thou unto my Master? And he sayd ; an hundreth tunnes of oyle. And he sayed ; Take thy byll, sitte downe quickly, and write fiftie. Then sayd he to another ; How muche owest thou? He sayed ; an hundreth quarters of wheate. He sayed unto hym ; Take thy bill, and write foureskore. And the lorde commended the uniust Steward, because he had done wysely. For the children of this worlde are in their nacion, wiser than the children of light. And I saye unto you ; Make you frendes of the unrighteous Mammon, that when ye shall haue nede, they may receaue you into euerlasting Habitacions.

The tenth Sundaye.

The Collect.

LET thy mercifull eares, O Lorde, be open to the praiers of thy humble seruauntes ; and that thei may obtayne their peticions, make them to aske suche thinges as shal please thee ; Through Jesus Chryste our Lorde.

The Epistle. 1 Cor. xii.

CONCERNYNG spirituall giftes (brethren) I would not that ye were ignoraunte. Ye knowe that ye were Gentiles, and wente youre wayes unto dumme ymages, euen as ye were led. Wherfore

I declare unto you, that no manne, speakyng by the spirite of God, defyeth Jesus. Also no man can saye that Jesus is the Lorde, but by the holy ghoste. There are diuersities of gyftes, yet but one spirite. And there are differences of administracions, yet but one Lorde. And there are diuerse maners of operacions, and yet but one God, whiche worketh all in all.

The gift of the spirite is geuen to euery man to edifie withal. For to one is geuen through the spirite, the utteraunce of wisdome: to another is geuen the utteraũce of knowlege, by the same spirite. To another is geuen faith, by the same spirite. To another the gift of healyng, by the same spirite. To another, power to do miracles. To another, to prophecie. To another, iudgemente to discerne spirites. To another diuerse tongues. To another the interpretacion of tongues: But these al worketh the selfe same spirite, deuydyng to euery manne a seuerall gifte, euen as he will.

The Gospell. Luke xix.

AND when he was come nere to Hierusalem, he behelde the citie, and wepte on it, saying; If thou haddest known those thinges, whiche belong unto thy peace, euen in this thy daye, thou wouldest take hede. But nowe are they hid from thine iyes. For the dayes shall come upon thee, that thine enemies also shall cast up a banke aboute thee, and compasse thee rounde, and kepe thee in on euery syde, and make thee euen with the ground, and thy children with thee. And they shall not leaue in thee one stone upon another, because thou knowest not the time of thy visitacion. And he went into the Temple, and began to cast out thē that solde therin, and them that bought, saying unto them; It is written; My house is the house of prayer; but ye haue made it a denne of theues. And he taught daylie in the Temple.

The eleuenth Sunday.

The Collect.

GOD, which declarest thy almightie power, moste chiefly in shewyng mercy and pietie; Geue unto us abundauntly thy grace, that we, running to thy promises, may be made partakers of thy heauenly treasure; through Jesus Christ our Lorde.

The Epistle. 1 Cor. xv.

BRETHREN, as perteyning to the Gospell, that I preached unto you, (whiche ye haue also accepted, and in the whiche ye continue, by the whiche also ye are saued); I doe you to wete after what maner I preached unto you, yf ye kepe it, excepte ye haue beleued in vayne. For fyrste of all I delyuered unto you that whiche I receyued, howe that Christe dyed for our synnes, agreyng

to the scriptures; and that he was buryed; and that he rose agayne the thirde daye, accordyng to the scriptures; And that he was sene of Cephas, then of the twolue. After that was he sene of moe than fyue hundreth brethren at once, of whiche many remaine unto this daye, but some are fallen aslepe.

After that appeared he to James, then to all the Apostles. And last of al, was he seen of me, as of one that was borne out of due time. For I am the least of the Apostles, whiche am not worthy to bee called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace whiche is in me was not in vaine, for I laboured more abundātly then they all, yet not I, but the grace of God, whiche is with me. Now, whether it be I or they, so we preached, and so haue ye beleued.

The Gospell. Luke xviii.

CHRISTE told thys parable unto certayne whiche trusted in themselues, that they were perfecte and despised other. Two men wente up into the temple to pray, the one a Pharise, and the other a Publican. The Pharise stode and prayed thus with himselfe. God, I thāke thee, that I am not as other mē are, extorcioners, uniust, adulterers, or as this Publicā. I fast twice in the weke: I geue tythe of al that I possesse. And the Publicā, standing afarre of, would not lyft up his iyes to heauen, but smote upon his brest, saying; God be mercyfull to me a sinner. I tell you; This man departed to his house iustifyed more then the other. For euery man that exalteth hymselfe shalbe brought lowe: And he that humbleth himselfe shalbe exalted.

The twelfth Sunday.

The Collect.

ALMIGHTIE and euerlastyng God, whiche arte alwayes more ready to heare then we to praye, and art wont to geue more than eyther we desyre or deserue; Powre downe upon us the aboundance of thy mercy; forgeuing us those thynges wherof our conscience is afrayde, and geuyng unto us that, that our prayer dare not presume to aske through Jesus Christe our Lorde.

The Epistle. 2 Cor. iii..

SUCHE trust haue we through Christ to God-ward, not that we are sufficient of ourselues, to thynke any thyng as of ourselues, but if we are hable unto any thyng, the same commeth of God; which hath made us hable to minister the newe Testament, not of the letter, but of the spirite: For the letter kylleth, but the spirite geueth lyfe. If the ministraciō of death, through the letters figured in stones, was glorious, so that the children of Israel could not

behold the face of Moses, for the glory of his countenaunce; (which glory is done away;) why shall not the ministracion of the spirite be muche more glorious? for if the ministracion of condemnacion be glorious, muche more doth the ministracion of righteousnes excede in glory.

The Gospell. Mark vii.

JESUS departed from the coastes of Tyre and Sydon, and came unto the see of Galile, thorow the myddes of the coastes of the ten cities. And they brought unto hym one that was deaffe, and had an impedimēt in his speche, and they prayed hym to put his hand upon him. And when he had taken hym asyde from the people, he put his fingers into his eares; and did spit, and touched his tounge, and loked up unto heauen, and sighed, and sayed unto him; Ephatha, that is to say, be opened. And straightway his eares were opened, and the stryng of his tonge was looced, and he spake plaine. And he commaunded them that they should tel no man. But the more he forbad them, so muche the more a great dele they published, saying; He hath done all thynges well, he hath made the deaffe to heare, and the dumme to speake.

The thirteenth Sunday.

The Collect.

ALMYGHTIE and mercifull God, of whose onely gyfte it cummeth that thy faythfull people doe unto thee true and laudable seruice; graunte we beseche thee, that we may so runne to thy heauenly promises, that we faile not finally to attayne the same; through Jesus Christe our Lorde.

The Epistle. Gal. iii.

TO Abraham and his sede were the promyses made. He sayeth not in his sedes, as manye; but in thy sede, as of one, which is Christ. This I say, that the lawe whyche began afterward, beyonde iiii. c. and xxx. yeres, doth not disanul the testament that was confirmed afore of God unto Christ-warde, to make the promise of none effect. For if the inheritaunce cometh by the lawe, it commeth not nowe by promise. But God gaue it unto Abrahā by promyse. Wherfore then serueth the lawe? The lawe was added because of transgressiō, (till the sede came, to whome the promise was made,) and it was ordained by Angels in the hande of a mediator. A mediator is not a mediator of one; but God is one. Is the lawe then against the promyses of God? God forbid. For if there had been a lawe geuen whiche could haue geuen lyfe; then no doubte righteousnes should haue come by the lawe. But the scripture concludeth all thinges under synne, that the promise, made by the faythe of Jesus Christe, should be geuen unto them that beleue.

The Gospell. Luke x.

HAPPY are the eyes whiche see the thinges that ye see. For I tel you, that many Prophetes and Kinges haue desired to see those thynges that ye see, and haue not seen them, and to heare those thynges that ye heare, and haue not heard thē.

And beholde, a certaine lawyer stode up, and tempted him, saying; Master, what shall I do to inherite eternall lyfe? He said unto him; What is written in the lawe? How readest thou? He answered, and sayd; Loue the Lord thy God with al thy heart, and with al thy soule, and with all thy strength, and with all thy mynde: and thy neighbour as thyselfe. He sayed unto hym; Thou haste answered right. This do, and thou shalt liue. But he willyng to iustifie hymselfe, sayed unto Jesus; And who is my neighbor: Jesus answered and sayd; A certaine man descended from Jerusalem to Hierico, and fell among theues, whiche robbed him of his raymēt, and wounded him, and departed, leauyng him halfe dead. And it chaūced that there came downe a certayne prieste that same waye, and when he sawe him, he passed by. And likewise a Leuite, when he went nye to the place came and loked at hym, and passed by. But a certaine Samaritane as he iourneyed, came unto hym; and when he sawe hym, he had compassion on hym, and went to, and bounde up his woundes, and poured in oyle and wyne, and set hym up upon his owne beast, and brought hym to a common inne, and made prouision for hym. And on the morowe, when he departed, he tooke out two pence, and gaue them to the hoste, and sayd unto hym; Take cure of hym, and whatsoeuer thou spendest more, when I come agayne, I wyll recompence thee. Which nowe of these thre thinkest thou was neighbour unto hym that fell among the theues? And he sayed; He that shewed mercy on hym. Then sayed Jesus to him; Goe, and doe thou lykewyse.

The fourteenth Sundaye.

The Collecte.

ALMIGHTIE and euerlastyng God, geue unto us the increase of faythe, hope, and charitie; and that we may obtayne that whiche thou doest promise; make us to loue that whiche thou doest commaunde, through Jesus Christe our Lorde.

The Epistle. Gal. v.

I SAYE; Walke in the spirite, and fulfyll not the lustes of the fleshe. For the fleshe lusteth contrary to the spirite, and the spirite contrary to the fleshe; these are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and yf ye be led of the spirite, then are ye not under the lawe. The dedes of the fleshe are manyfest, whiche are these; adultry, fornicacion, unclennesse,

wantonnesse, worshippyng of images, witchcraft, hatred, variaunce, zele, wrath, stryfe, sedicions, sectes, enuying, murder, dronkennes, glotony, and suche like, of the whiche I tell you before, as I haue tolde you in tymes past, that they whiche commit suche thinges shall not be inheritors of the kingdome of God. Contrarily, the fruite of the spirite is loue, ioy, peace, long-sufferyng, gentlenes, goodnesse, faithfulnes, mekenesse, temperaunce. Against suche there is no lawe. They truely that are Christes, haue crucified the fleshe with the affeccions and lustes.

The Gospell. Luke xvii.

AND it chaunced as Jesus went to Jerusalem, that he passed through Samaria and Galile. And as he entred into a certaine toune, there mette him ten mē that were lepers, which stode afarre of, and put forth their voyces, and sayed; Jesu, master, haue mercy upon us. When he sawe them, he sayed unto them; Go, shewe yourselues unto the priestes. And it came to passe that as they went, they were clensed. And one of them, when he sawe that he was clensed, turned backe agayne, and, with a loude voyce praysed God, and fell downe on his face at his feete, and gaue him thankes. And the same was a Samaritane. And Jesus answered, and sayed; Are there not ten clensed? but where are those nine? There are not founde that returned againe to geue God prayse, saue onely this straunger. And he sayed unto hym; Arise, go thy waye, thy fayth hath made the whole.

The fifteenth Sunday.

The Collecte.

KEPE we beseche thee, O lorde, thy Churche with thy perpetual mercye: and because the frayltye of man without thee, cannot but fal; kepe us euer by thy helpe, and leade us to al thynges profitable to our saluacion; through Jesus Christe our Lorde. Amen.

The Epistle. Gal. vi.

YE see howe large a letter I haue writtē unto you with mine owne hande. As many as desyre with outwarde apperaūce to please carnally, the same constraine you to be circumcised, only lest they should suffre persecucion for the crosse of Christ. For they thēselues whiche are circumcised kepe not the lawe; but desyre to haue you circūcised, that they might reioyce in your flesh. God forbyd that I should reioyce, but in the crosse of our Lorde Jesu Christ, whereby the worlde is crucified unto me, and I unto the world. For in Christ Jesu neither circumcision auaileth any thyng at all, nor uncircumcision; but a newe creature. And as many as walke accordyng to this rule, peace be on them, and mercy, and upō Israel that pertayneth to God. From hencefurth,

lette no mā put me to busynesse : for I beare in my body the markes of the Lorde Jesu. Brethren, the grace of our Lorde Jesu Christ be with your spirite. Amen.

The Gospel. Matt. vi.

NO manne can serue two Masters, for either he shal hate the one, and loue the other, or els leane to the one, and despise the other : Ye canne not serue God and Mammon. Therfore I saye unto you ; be not carefull for your lyfe, what ye shall eate or what ye shal dryncke : nor yet for your body, what raymente ye shall put on. Is not the life more worthe than meate? and the body more of value than rayment? Beholde the fowles of the ayre, for they sowe not, neither do they reape, nor cary into the barnes ; and your heauēly father fedeth them. Are ye not muche better than they? Whiche of you (by takyng carefull thought) coulde adde one cubite unto his stature? And why care ye for rayment : Consider the Lylies of the fielde how they growe. They laboure not ; neither do they spynne. And yet I saye unto you, that euen Salamō in al his royaltie, was not clothed like one of these. Wherfore, if God so clothe the grasse of the fielde (whiche though it stād to-day, is to-morow caste into the fornace ;) shall he not muche more do the same for you, O ye of litle fayth? Therfore, take no thought, saying ; What shall we eate, or what shal we drinke, or wherwith shall we be clothed? After all these thynges do the Gentyles seke. For youre heauenlye father knoweth that ye haue nede of all these thynges. But rather seeke ye first the kyngdome of heauen, and the righteousnes thereof, and all these thynges shalbe ministred unto you. Care not then for the morow, for the morow shal care for itselfe : Sufficient unto the daye is the trauayl thereof.

The xvi Sundaye.

The Collect.

LORD, we beseche thee, let thy continual pietie clense and defende thy congregacion ; and, because it cannot continue in safetie without thy succoure, preserue it euermore by thy helpe and goodnes ; through Jesus Christe our Lord.

The Epistle. Ephes. iii.

I DESIRE that you faint not because of my tribulacions that I suffre for your sakes ; whiche is youre praise. For this cause I bowe my knees unto the father of our Lorde Jesus Christe, whiche is father ouer al that is called father in heauen and in yearth, that he would graunt you, (accordyng to the riches of his glorye,) that ye may be strengthed with might by his spirite in the inner man ; that Christ maye dwell in your heartes by faythe, that ye beyng

rooted and grounded in loue, might be hable to comprehend with all saintes, what is the bredth and lengthe, depth and heighte; and to know the excellent loue of the knowlege of Christ, that ye might be fylled with all fulnes, that commeth of God. Unto him that is able to do exceadyng aboundantly aboue all that we aske or thinke, according to the power that worketh in us, be praise in the congregacion by Christ Jesus, throughoute al generacions from tyme to tyme. Amen.

The Gospel. Luke vii.

AND it fortuned, that Jesus went into a Citie called Naim, and many of his disciples went with him, and muche people. When he came nye to the gate of the citie, beholde there was a deade man caried out, whiche was the only sonne of his mother, and she was a wydow; and muche people of the citie was with her. And when the lorde sawe her, he had compassion on her, and sayed unto her; Wepe not. And he came nye, and touched the Coffen, and they that bare him stode stil. And he sayde; Yonge man, I say unto thee, Aryse. And he that was dead, sate up, and beganne to speake. And he deliuered hym to his mother. And there came a feare on them all, and they gaue the glorye unto God, saying; A great Prophet is rysen up among us, and God hathe visited his people. And this rumor of hym went foorth throughout all Jewrye, and throughout all the regions which lye round about.

¶ *The xvii Sundaye.*

The Collect.

LORD we praye thee that thy grace maye alwayes preuente and folowe us, and make us continuallye to be geuen to all good workes thorough Jesu Christ our Lord.

The Epistle. Ephes. iv.

I (WHICH am prisoner of the Lordes) exhorte you, that ye walke worthy of the vocacion wherwith ye are called, with al lowlines and mekenes, with humblenes of mynde, forbearyng one another through loue, and be dylygent to kepe the unitie of the spirite through the bonde of peace, beyng one bodye and one spirite, euen as ye are called in one hope of youre callyng. Let there be but one Lorde, one faith, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

The Gospel. Luke xiv.

AND it chaunced that Jesus went into the house of one of the chiefe Pharises, to eate breade on a Sabbath daye; and they watched him. And behold, there was a certaine mā before him which had the dropsie. And Jesus aunswered and spake unto the lawyers

and Pharises, saiyng. Is it laweful to heale on the Sabbath day? And they held theyr peace. And he toke hym, and healed him, and let him go; and answered them, saiyng; Which of you shal haue an Oxe or an Asse fallē into a pit, and wil not straightwaie pul him oute on the Sabbath day? And they could not aūswere him again to these thinges. He put forth also a similitude to the geastes, whē he marked how they preaced to be in the hiest roumes, and sayed unto them; When thou arte bidden to a weddyng of any man, sit not doune in the highest rowme, leste a more honorable man than thou, be bidden of hym, and he (that bad both hym and thee) come and saye to thee; Geue this man rowme, and thou begin with shame to take the lowest rowme. But rather when thou art bidden, go and sit in the lowest rowme, that whē he that bad thee cometh, he maye saye unto thee, Frende, sit up hier. Then shalte thou haue worship, in the presēce of thē that sit at meate with thee. For whosoeuer exalteth himselfe, shalbe brought lowe, and he that humbleth hymselfe, shalbe exalted.

¶ *The xviii Sundaye.*

The Collect.

LORDE we beseche thee, graunt thy people grace to auoyde the infeccions of the Deuil, and with pure hearte and mynde to folowe thee the onely God; through Jesus Christ our Lorde.

The Epistle. 1 Cor. i.

I THANKE my God alwaies on your behalfe, for the grace of God, whych is gyuen you in Jesus Christe, that in all thynges ye are made riche by hym, in al utteraunce, and in al knowlege, by the whiche thynges, the testimonye of Jesus Christe, was confirmed in you, so that ye are behinde in no gift; waityng for the appearyng of oure Lorde Jesus Christe, which shall also strength you unto the ende, that ye maye be blameles, in the daye of the comyng of oure Lorde Jesus Christ.

The Gospell. Matt. xxii.

WHEN the Phariseis had herde, that Jesus dyd put the Saduces to silence, they came together, and one of them (which was a Doctor of lawe) asked hym a question, temptyng hym, and saying; Master, whiche is the greatest Commaundement in the lawe? Jesus sayed unto hym; Thou shalte loue the Lord thy God with all thy herte, and with all thy soule, and with all thy mynde. This is the firste and greatest commaundement. And the second is like unto it. Thou shalte loue thy neighbour as thyselfe. In these two commaundementes hang all the lawe and the Prophetes. While the Pharises were gathered together, Jesus asked them, saying; What thynke ye of Christ? whose sonne is

he? They sayed unto him; The sonne of Dauid. He saied unto them; How then doeth Dauid in spirite, call hym Lord? saying; The Lord sayed unto my Lord; Syt thou on my right hand, till I make thyne enemies thy fotestoole. If Dauid then call hym Lorde, how is he then his sonne? And no manne was hable to aunswere hym any thyng, neither durst any man (from that daye furthe) aske hym any more questions.

The xix Sundaye.

The Collect.

O GOD, forasmuche as without thee, we are not able to please thee; Graunte that the workyng of thy mercie maye in all thynges directe and rule our heartes; Through Jesus Christ our Lorde.

The Epistle. Ephes. iv.

THIS I saye, and testifie through the Lord, that ye henceforthe walke not as other Gentiles walke, in vanitie of their mynde; while they are blinded in their understandyng, being farre from the godly life, by the meanes of the ignoraunce that is in them, and because of the blyndenes of their hertes, whiche, beyng past repentaunce, haue geuen themselues ouer unto wātonnes, to worke all maner of unclennes, euen with gredines. But ye haue not so learned Christe. Yf so be that ye haue heard of hym, and haue been taught in him, as the trueth is in Jesu (as concernyng the conuersacion in time past) to laye from you the olde man, which is corrupt, accordyng to the disceauable lustes. To be renued in the spirite of your mynde, and to putte on that newe man, whiche after God, is shapen in righteousnes and true holynes. Wherfore put awaie lying, and speake euery man trueth unto his neighbour, forasmuche as we are members one of another. Be angrie and synne not: Let not the Sunne go doune upon your wrathe, neither geue place to the backbyter. Let hym that stole, steale no more, but lette him rather laboure with his handes the thing that is good, that he maye geue unto hym that nedeth. Let no filthy communicacion proceade out of your mouthe: But that whiche is good to edifie withall, as oft as nede is, that it maye minister grace unto the hearers. And greue not the holy spirite of God, by whome ye are sealed unto the daie of redempcion. Let all bitternesse and fearsenesse, and wrath, and roaryng, and cursed speakyng, be put awaye from you, with all maliciousnes. Be ye courteous one to another, mercifull, forgeuing one another, euen as God for Christes sake hathe forgeuen you.

The Gospell. Matt. ix.

JESUS entred into a shippe and passed ouer, and came into his owne citie: And beholde, they broughte to hym a manne sicke of

the Palsie, lying in a bedde. And when Jesus sawe the faith of them, he saied unto the sicke of the Palsey; Sonne bee of good chere, thy synnes bee forgeuen thee. And behold, certaine of the Scribes sayed within themselues; This manne blasphemeth. And when Jesus sawe their thoughtes, he saied; Wherfore thinke ye euill in your heartes? Whether is it easyer to saye, thy synnes be forgeuen thee? or to saye arise and walke? But that ye maye knowe that the sonne of manne hathe power to forgeue synnes in yearth; Then sayeth he unto the sicke of the Palsey; Arise, take up thy bed, and go unto thyne house. And he arose, and departed to his house: But the people that sawe it, merueyled and glorified God, whiche had geuen suche power unto men.

The xx Sundaye.

The Collect.

ALMIGHTIE and merciful God, of thy bountiful goodnes, kepe us from all thynges that maye hurte us; that we, beyng ready bothe in body and soule, maye with free heartes accomplishe those thynges that thou wouldest haue done; Through Jesus Christ our Lorde.

The Epistle. Ephes. v.

TAKE hede therefore, howe ye walke circumspectlye: not as unwise, but as wise menne, redeeming the time, because the dayes are euyll. Wherfore be ye not unwise, but understand what the wyll of the Lorde is, and be not dronken with wine, wherin is excesse: But be filled with the spirite, speaking unto yourselues in Psalmes, and himnes, and spirituall songes, syngyng and makyng melody to the Lorde in your hertes, geuyng thankes alwayes for all thynges unto God the father, in the name of our Lorde Jesus Christe: submittyng yourselues one to another, in the feare of God.

The Gospell. Matt. xxii.

JESUS sayde to his disciples; The kyngdome of heauen is lyke unto a man which was a Kyng, whiche made a Mariage for his sonne, and sēt furthe his seruauntes, to call them that were bidden to the weddyng, and they would not come. Agayne he sent furth other seruauntes, saying; Tell thē whiche are bidden; Beholde, I haue prepared my diner, myne Oxen and my fatlinges are kylled, and al thinges are redy, come unto the Mariage. But they made lighte of it, and wente their wayes; One to his farme, another to his Marchaundise, and the remnaunte toke his seruauntes, and intreated them shamefully, and slew thē. But when the kyng heard thereof, he was wrothe, and sente furthe his men of warre, and destroyed those murtherers, and brent up their citie. Then sayed he to his seruauntes; The mariage in dede is prepared, but they whiche

were bidden, were not worthy: Go ye therfore out into the hye-wayes: and as many as ye finde, bid thē to the mariage. And the seruauntes went foorthe into the hyewayes, and gathered together all, as many as they could finde, bothe good and bad, and the weddyng was furnished with gestes. Then the kynge came in to see the gestes, and when he spied there a man, that had not on a wedding garment, he sayed unto hym; Frende, howe camest thou in hither not hauyng a wedding garmēt? And he was euen specheles. Then sayed the kyng to the ministers; Take and bynde hym hande and fote, and caste hym into utter darkenesse, there shalbe weping and gnashing of teeth. For many be called, but fewe are chosen.

¶ *The xxi Sundaye.*

The Collect.

GRAUNTE we beseche thee, merciful Lorde, to thy faithfull people pardon and peace, that they maye be clensed from all their synnes, and serue thee with a quiet mynde. Through Jesus Christ our Lorde.

The Epistle. Ephes. vi.

MY brethren, be strong through the Lord, and through the power of his might. Put on all the armoure of God, that ye may stande agaynst the assaultes of the deuill: for we wrestle not against bloude and fleshe, but againste rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse, in heauenly thynges. Wherfore, take unto you the whole armour of God, that ye maye be able to resist in the euell daye, and stande perfect in al thynges. Stande therfore and your loynes gyrde with the trueth, hauyng on the breste plate of righteousnesse, and hauyng shoes on your feete, that ye may be prepared with the gospel of peace. Aboue all, take to you the shylde of faith, wherwith ye maye quenche all the fyrie dartes of the wicked; and take the helmet of saluacion, and the sworde of the spirite, whiche is the worde of God. And praye alwayes with all maner of prayer, and supplicacion in the spirite, and watch thereunto with all instaunce and supplicacion, for all sainctes, and for me; that utteraunce maye be geuen unto me, that I maye open my mouthe frely, to utter the secretes of the Gospell (wherof I am a messenger in bondes,) that therein I maye speake frely, as I oughte to speake.

The Gospel. John iv.

THERE was a certaine ruler, whose sonne was sicke at Capernaum. Assone as the same heard, that Jesus was come out of Jewry into Galile, he went unto him, and besought hym that he

would come downe and heale his sonne, for he was euen at the point of death. Then sayde Jesus unto him; Except ye see signes and wōders, ye wil not beleue. The ruler sayde unto him; Syr, come downe or euer that my childe dye. Jesus sayde unto hym; Go thy waye, thy sonne lyueth. The manne beleued the worde that Jesus had spoken unto hym, and he wente his waye. And as he was goyng downe, the seruauntes met hym, and told hym, saying; Thy sonne liueth. Then enquired he of them the houre, when he beganne to amende. And they sayde unto hym; Yesterdaye at the seuenth houre, the feuer left him. Then the father perceaued that it was the same houre, in the whiche Jesus sayde unto hym Thy sonne liueth. And he beleued, and all his houshold. This is agayn the second miracle that Jesus did, when he came out of Jewry into Galilee.

¶ *The xxii Sundaye.*

The Collect.

LORDE we beseche thee to kepe thy housholde the Churche in continuall godlines; that throughe thy proteccion it maye be free from al aduersities, and deuoutly geuen to serue thee in good workes, to the glory of thy name; Through Jesus Christ our Lorde.

The Epistle. Philipp. i.

I THANKE my God with all remembraunce of you alwayes in al my prayers for you, and praye with gladnesse; Because ye are come into the felowship of the Gospell, from the firste daye unto nowe. And am surelye certified of this, that he whiche hath begonne a good worke in you, shall performe it untyll the daye of Jesus Christe: as it becommeth me, that I shulde so iudge of you all, because I haue you in my heart; forasmuche as ye are all companions of grace with me, in my bondes, and in the defendyng and establishyng of the Gospell: for God is my recorde, how I long after you all from the very heart roote in Jesus Christ. And this I praye, that your loue maye increace yet more and more in knowlege, and in al understandyng, that ye maye accept the thinges that are moste excellent, that ye maye be pure, and suche as offende no man, untill the daye of Christe, beyng filled with the fruite of righteousnes, whiche cometh by Jesus Christ, unto the glory and prayse of God.

The Gospell. Matt. xviii.

PETER sayde unto Jesus; Lorde how oft shall I forgeue my brother, if he sinne against me? Till seuen tymes? Jesus sayeth unto hym; I saye not unto thee untill seuen tymes; but seuentie tymes seuē times. Therfore is the kyngdome of heauen likened unto

a certaine man that was a kyng, whiche would take accoumptes of his seruauntes. And when he had begon to recken, one was brought unto hym, whiche ought hym tenne thousande talentes, But forasmuche as he was not able to paye, his lord commaunded hym to be solde, and his wife and children, and al that he had, and payment to be made. The seruaunt fell doune, and besought hym, saying; Syr, haue pacience with me, and I will paye thee all. Then had the lorde pytie on that seruaunt, and loosed hym, and forgaue hym the dett. So the same seruaũt went out, and found one of his felowes, whiche ought him an hundreth pence, and he layed handes on hym, and toke hym by the throte, saying; Paye that thou owest. And his felowe fell downe, and besought hym, saying; Haue pacience with me, and I will paye thee all. And he would not, but went and caste hym into pryson, till he shoulde paye the dett. So, when his felowes sawe what was done, they were very sory, and came and tolde unto their Lorde all that had happened. Then his lorde called him and sayd unto hym. O thou ungracious seruaunt, I forgaue thee all that debte, when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pytie on thee? And his lorde was wroth, and deliuered hym to the Jaylers, till he shoulde paye all that was due unto hym: So likewyse shall my heauenly father do also to you, yf ye from your hartes forgeue not euery one his brother their trespasses.

¶ *The xxiii Sundaye.*

The Collecte.

GOD, our refuge and strength, which art the author of all godlynes, bee readye to heare the deuoute prayers of thy Churche; and graunt that those thynges which we aske faithfully we maye obtayne effectually; through Jesu Christe our Lorde.

The Epistle. Philipp. iii.

BRETHREN, be folowers together of me, and looke on them which walke euen so, as ye haue us for an ensample. For many walke (of whom I haue tolde you often and now tell you weping,) that they are enemyes of the crosse of Christe, whose ende is damnacion, whose bely is theyr god, and glory to their shame, whiche are worldly mynded. But our conuersacion is in heauen, from whence we looke for the sauioure, euen the Lord Jesus Christ, which shal chaunge our vyle body, that he maye make it lyke unto his glorious body, accordyng to the working, wherby he is hable also to subdue al thynges unto hym selfe.

The Gospell. Matt. xxii.

THEN the Pharises went out and toke counsayle, howe they mighte tangle hym in his wordes. And they sent out unto hym

their disciples with Herodes seruauntes, saying; Master, we know that thou arte true, and teachest the waye of God truly, neither carest thou for any man: for thou regardest not the outward appearaunce of mē. Tel us therfore, how thinkest thou? Is it lawfull that tribute be geuen to Cesar, or not? But Jesus perceauing their wickednes, said; Why tempt ye me ye hypocrites? Shew me the tribute-money. And they toke him a peny. And he sayed unto them; Whose Image is this and superscripcion? They sayde unto hym, Cesars: Then sayde he unto them; Geue therfore unto Cesar the thinges whiche are Cesars; and unto God, those thinges that are Gods. When they herde these wordes, they meruayled, and left hym, and wente their waye.

The xxiiii Sundaye.

The Collect.

LORD we beseche thee, assoyle thy people from their offences, that through thy bountyfull goodnes, we maye bee delyuered from the bandes of all those sinnes, whiche by our frayltye we haue committed: Graunt this, &c.

The Epistle. Coloss. i.

WE geue thankes to God, the father of our Lorde Jesus Christe, alwayes for you in our prayers; for we haue herde of your fayth in Christ Jesu, and of the loue whiche ye beare to all saynctes; for the hopes sake whyche is layde up in store for you in heauen, of whych hope ye heard before by the true worde of the gospel, which is come unto you, fruitfull, and groweth as it is also among you, from the daye in the whiche ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphra, our deare fellowe seruaunt, which is for you a faythfull minister of Christe, whyche also declared unto us youre loue which ye haue in the spirite. For this cause we also, euer sence the daye we heard of it, haue not ceased to pray for you, and to desyre that ye myght be fulfylled with the knowledge of hys will in all wisdome and spiritual understandyng: that ye myght walke worthy of the Lorde, that in all thynges ye maye please, being fruitefull in all good workes, and encreasyng in the knowledge of God, strengthened with all myght, through his glorious power, unto al pacience and longsufferyng with ioyfulnesse, geuing thākes unto the father, which hath made us meete of the inheritaunce of sainctes in lyght.

The Gospel. Matt. ix.

WHYLE Jesus spake unto the people, beholde, there came a certaine ruler, and worshipped him, saiyng; My daughter is euen nowe deceased, but come and laye thy hande upon her, and she

shall lyue. And Jesus arose and folowed hym, and so dyd hys discyples. And beholde, a woman whiche was diseased with an issue of bloude xii yeres, came behynde him and touched the hemme of his vesture. For she saide within herselfe : If I maye touche but euen hys vesture only, I shalbe safe. But Jesus turned him about, and when he sawe her, he sayde : Doughter be of good comfort, thy fayth hath made thee safe. And the woman was made whole euen that same tyme. And when Jesus came into the rulers house, and sawe the mynstrelles and people makyng a noyse, he said unto them; Get you hence, for the maide is not dead but slepeth. And they laughed hym to scorne : But when the people were put forth he went in, and toke her by the hande and sayde : Damosell aryse. And the mayde arose. And thys noyse was abrode in all that lande.

¶ *The xxv Sunday.*

The Collect.

STIERE up we beseche thee, O Lord, the wylles of thy faithful people, that they, plenteously bringing forth the fruite of good workes; may of thee, be plenteously rewarded; through Jesus Christe our Lorde.

The Epistle. Jer. xxiii.

BEHOLD, the tyme commeth, (saith the Lord,) that I wil rayse up the righteous braunche of Dauid, which kyng shall beare rule, and he shall prosper with wysdome, and shall sette up equyte and righteousnes againe in the yearth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the name that they shal call him; euen the Lord our righteousnes : and therfore behold, the time commeth, (saith the Lord,) that it shalbe no more saide : the Lorde lyueth, which brought the children of Israel out of the lande of Egipte; But the Lorde lyueth which brought forth and lead the sede of the house of Israel out of the north lande, and from all contries where I haue scatered them; and they shal dwel in theyr owne lande agayne.

The Gospell. John vi.

WHEN Jesus lift up his eies, and sawe a great companye come unto him, he sayde unto Philip; Whēce shall we bye bred that these maye eate? But this he sayd to proue him; for he himselfe knewe what he wolde do. Philippe aunswered hym; Two hundreth peny worth of bred are not sufficiente for thē, that euery man may take a litle. One of hys dysciples (Andrewe, the brother of Simon Peter) said unto hym; There is a lad here, that hath fiue barley-loves, and two fishes; but what are they among so many? And Jesus sayd; Make the people syt downe. There was muche grasse in the place. So the mē sat downe, in nombre about fiue

thousand. And Jesus toke the breade, and when he had geuen thankes, he gaue to the Disciples, and the Dysciples to them that were set downe: and likewise of the fishes, as much as they woulde. When they had eatē enough, he sayde unto his disciples; Gather up the broken meate that remayneth, that nothing be lost. And they gathered it together, and fylled twelue baskettes with the broken meate of the fyue barley loaues, which broken meat remained unto them that had eaten. Then those men (when they had seen the myracle that Jesus did) said; This is of a trueth the same Prophete that shoulde come into the worlde.

¶ Yf there be any moe Sundayes before Aduent Sunday to supply the same shalbe taken the seruice of some of those Sundays that were omitted betwene the Epiphanie and Sexagesima.

Sainct Andrewes Daye.

The Collecte.

ALMIGHTY God, which diddest geue such grace unto thy holy Apostle Sainct Andrew, that he redely obeyed the callinge of thy sonne Jesus Christ, and folowed him without delaye; Graunt unto us all, that we, beyng called by the holy worde, may forthwith geue ouer ourselues obediently to folow thy holy commandmentes; through the same Jesus Christ our Lorde.

The Epistle. Rom. x.

IF thou knowledge with thy mouthe, that Jesus is the Lord, and beleue in thine hert that God raised him up from death, thou shalt be safe. For, to beleue with the hearte iustifyeth; and to knowledge with the mouth maketh a man safe. For the scripture saith; Whosoeuer beleueth on hym shall not be confounded. There is no differēce betwene the Jewe and the Gentyle. For one is Lorde of all, whyche is ryche unto all that call upon hym. For whosoeuer doth cal on the name of the Lorde shalbe saued. Howe then shal they call on him, on whom they haue not beleued? How shal they beleue on him, of whom they haue not heard? How shal they heare, without a preacher? And how shal they preache without they be sent? As it is written; howe beutiful are the fete of thē which bring tidinges of peace, that bring tidynges of good thynges. For they haue not al obeyed to the gospel, for Esay sayeth; Lorde, who hath beleued our saiyng? So then, faith cōmeth by hearing, and hearing commeth by the worde of God. But I aske; Haue they not heard? no doubt their sound went out into al landes, and their wordes into the endes of the world. But I demaunde whether Israell dyd knowe or not? Fyrst Moyses sayth; I wyll prouoke you to enuy, by them that are no people, by a folysh nacion wyll I anger you. Esaye after that is

bolde, and sayth ; I am found of them that sought me not, I am manyfest unto them that asked not after me. But against Israell he saith, All daye long haue I stretched forth my handes unto a people that beleueth not, but speaketh agaynst me.

The Gospel. Matt. iv.

AS Jesus walked by the sea of Galilee, he sawe two brethren ; Simon, which was called Peter, and Andrew his brother, castyng a net into the sea, (for they were fyshers) and he saieth unto them ; folowe me, and I will make you to become fishers of men. And they strayght waye lefte their nettes, and folowed hym.

And when he was gone furth from thence, he sawe other two brethren, James the sōne of Zebede, and John hys brother, in the ship with Zebede theyr father, mending theyr nettes : and he called them. And they immediately left the ship and their father, and folowed hym.

Saynct Thomas the Apostle.

The Collect.

ALMIGHTIE euerliuinge God, whiche for the more confyrmacion of the fayth didst suffer thy holy apostle Thomas to be doubtful in thy sonnes resurreccion ; graunte us so perfectly, and without all doubt, to beleue in thy sonne Jesus Christe, that our fayth in thy syghte neuer be reproued ; heare us, O Lorde, through the same Jesus Christe, to whome with thee and the holy ghoste be all honour, &c.

The Epistle. Ephes. ii.

NOW are ye not straungers nor foreiners, but citezins with the sainctes, and of the household of God, and are built upon the foundacion of the Apostles and prophetes, Jesus Christ himselfe beyng the head corner-stone, in whome what building soeuer is coupled together, it groweth unto an holy temple of the Lord, in whome also ye are built together to be an habitacion of God through the holy goste.

The Gospell. John xx.

THOMAS one of the twelue, which is called Didimus, was not with them when Jesus came. The other disciples therfore sayde unto hym, We haue sene the lord. But he sayd unto them ; Except I see in hys handes the printe of the nayles, and put my hande into his syde, I will not beleue.

And after eighte dayes, agayne hys disciples were within, and Thomas with them. Then came Jesus (when the dores were shut,) and stode in the middes and sayd ; Peace be unto you. And after that he sayde unto Thomas ; Bring thy finger hither, and see

my handes, and reache hither thy hande, and thruste it into my syde, and be not faythlesse, but beleuing. Thomas aunswered and sayde unto hym; My Lorde and my God. Jesus sayd unto hym; Thomas, because thou hast sene me, thou hast beleued. Blessed are they that haue not sene, and yet haue beleued. And many other sygnes truely dyd Jesus in the presence of his disciples, whiche are not written in thys booke. But these are written, that ye myght beleue that Jesus Christe is the sonne of God, and that throughe beleuing ye myght haue lyfe through hys name.

¶ *The conuersion of sainct Paule.*

The Collect.

GOD, whiche haste taughte all the worlde, through the preaçhyng of thy blessed Apostle Saincte Paule; graunt, we beseche thee, that we whiche haue hys wonderfull conuersion in remembraunce, maye folowe and fulfill the holy doctryne that he taughte; through Jesus Christ our Lorde.

The Epistle. Acts ix.

AND Saul yet breathyng out threatnynges, and slaughter agaynste the disciples of the Lorde, went unto the hye prieste, and desired of him letters to cary to Damasco, to the Sinagoges; that if he founde any of this waye (were they men or women,) he might bring thē bound unto Jerusalē. And when he iourneyed, it fortuned that as he was come nigh to Damasco, sodenly there shined roūd about him a light from heauen, and he fel to the earth, and he heard a voyce, saying to him; Saul, Saul, why persecutest thou me? And he sayde: What art thou Lorde. The Lord sayd; I am Jesus whome thou persecuteste. It is harde for thee to kicke agaynste the pricke. And he both trembling and astonied, sayd; Lorde, what wilt thou haue me to doe? And the Lorde sayde unto hym; Aryse, and goe into the citie, and it shalbe tolde thee what thou must doe. The men that iourneyed with hym, stoode amased, hearing a voyce, but seeing noman. And Saul arose frō the earth, and when he opened hys eyes, he saw no man; But they led him by the hād, and brought him into Damasco. And he was three days without sight, and neyther did eate nor drynke. There was a certayn disciple at Damasco, named Ananias, and to him said the Lord in a vision; Ananias. And he sayd; Beholde I am here Lorde. The Lorde sayd unto him; Aryse and goe into the strete (whiche is called streighte) and seke in the house of Juda, after one called Saul of Tharsis. For beholde, he prayeth, and hath seene in a vision a man, named Ananias, commyng unto hym, and puttyng hys handes on hym, that he mighte receaue his syghte. Then Ananias aunswered; Lorde, I haue hearde by many of thys man, howe muche euill

he hath done to thy sainctes at Jerusalem; and here he hath authorytye of the hye pryestes, to bynde all that call on thy name. The Lorde sayde unto hym; Go thy waye, for he is a chosen vessell unto me, to beare my name before the Gentyles, and kynges, and the chyldren of Israell. For I will shewe hym, howe great thynges he muste suffre for my names sake. And Ananias wente hys way, and entred into the house, and put hys handes on hym, and sayde: Brother Saul, the Lorde that appeared unto thee in the way as thou cameste, hath sent me, that thou mayest receaue thy syghte, and be filled with the holy goste. And immediately there fell from his eyes as it had bene scales, and he receyued syghte and arose, and was baptised, and receiued meate and was comforted. Then was Saul a certayne dayes with the discyples whiche were at Damasco. And straightway he preached Christe in the Sinagoges, howe that he was the sonne of God. But all that hearde hym were amased, and sayde: Is not thys he that spoyled them whiche called on thys name in Hierusalem, and came hither for that entente that he mighte bring them bounde unto the hye priestes? But Saul encreased the more in strength, and confounded the Jewes whiche dwelte at Damasco, affirming that thys was very Christe.

The Gospell. Matt. xix.

PETER aunswered and said unto Jesus; Behold, we haue forsaken all, and folowed thee, What shall we haue therfore? Jesus sayd unto them; Verely I say unto you, that when the sonne of man shàl sit in the seate of his Maiestie, ye that folowed me in the regeneracion shall sit also upon twelue seates, and iudge the twelue tribes of Israell. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, shall receiue an hundreth-folde, and shall inherite euerlasting lyfe. But many that are first shalbe last, and the last shalbe first.

¶ *The Purification of Sainct Mary the virgin.*

The Collecte.

ALMYGHTIE and euerlastyng God, we humbly beseche thy Maiestie, that as thy onelye begotten sonne was this day presented in the Temple in the substaunce of our fleshe; so graunte that we maye be presented unto thee with pure and cleare myndes; By Jesus Christ our Lord.

The Epistle.

¶ *The same that is appoynted for the Sundaye.*

The Gospel. Luke ii.

WHEN the tyme of their purificacion (after the lawe of Moses) was come, they brought him to Jerusalem, to present hym to the Lorde, (as it is written in the Lawe of the Lorde: euery manne child that first openeth the matrix, shalbe called holy to the Lorde;) and to offre (as it is saied in the Lawe of the Lorde) a payre of turtle Doues, or two yonge Pigions. And beholde, there was a man in Jerusalem, whose name was Simeon. And the same man was iust and godly, and loked for the consolacion of Israell, and the holy goste was in hym. And an answere had he receiued of the holy goste, that he should not see death, excepte he firste sawe the Lordes Christe. And he came by inspiracion into the temple.

¶ *Saint Mathies' daie.*

The Collect.

ALMYGHTIE god, whiche in the place of the traytor Judas, didst chose thy faythfull seruaunte Mathie to be of the number of thy twelue Apostles; Graunt that thy churche, being alway preserued from false Apostles, may be ordred and guided by faythfull and true pastors; Through Jesus Christ our Lorde.

The Epistle. Acts i.

IN those dayes, Peter stode up in the middes among the disciples, and sayd; (the numbre of names that were together, were about an hundreth and twentye,) Ye men and brethren, thys scripture must nedes haue bene fulfilled, which the holye goste, by the mouthe of Dauid, spake before of Judas, whiche was gyde to them that toke Jesus. For he was numbred with us, and had obteined felowship in this ministracion. And the same hath now possessed a plat of ground with the rewarde of iniquitie; and when he was hanged, he burst asunder in the middes, and all his bowels gusshed out: And it is knowen unto all the inhabiters of Jerusalem; insomuche that the same fielde is called, in theyr mother tongue, Acheldama, that is to saye, the bloudy fielde. For it is written in the boke of Psalmes: his habitacion be voyde, and no man be dwelling therein, and his bishoprike let another take. Wherfore, of these menne whiche haue companyed with us (al the tyme that the Lorde Jesus had al his conuersacion with us, beginning at the baptisme of John untyll the same day, that he was taken up from us) must one be ordayned, to be a witnes with us of his resurreccion. And they appoynted two, Joseph whiche is called Barsabas, (whose sirname was Justus,) and Mathias. And when they prayed, they sayde: Thou Lorde, which knowest the heartes of al menne, shew whether of these two thou haste chosen; That he may take the rowme of this ministracion and Apostleship,

from whiche Judas by transgression fel, that he might goe to his own place. And they gaue forth theyr lottes; and the lot fel on Matthias, and he was coumpted with the eleuen Apostles.

The Gospel. Matt. xi.

AT that tyme Jesus aunswered, and sayde: I thanke thee, (O father,) Lorde of heauen and yearth, because thou hast hyd these thynges from the wise and prudent, and hast shewed them unto babes: Verely father, euen so was it thy good pleasure. All thynges are geuen ouer unto me of my father. And no manne knoweth the sonne, but the father; neither knoweth any man the father, saue the sonne, and he to whomesoeuer the sonne will open hym. Come unto me, all ye that labour, and are laden, and I wil ease you. Take my yoke upon you, and learne of me; for I am meke and lowly in heart: and ye shal fynd rest unto your soules, for my yoke is easie, and my burden is light.

The Annunciacion of the vyrgyn Mary.

The Collect.

WE beseche thee, lorde, powre thy grace into our heartes; that, as we haue knowen Christ, thy sonnes incarnacion, by the message of an Angell; so by hys crosse and passion, we maye be brought unto the glory of his resurreccion; Through the same Christe our Lorde.

The Epistle. Isaiah vii.

GOD spake once agayne unto Ahaz, saying; Require a token of the Lorde thy God; whether it be towarde the depth beneth, or towarde the heigte aboue. Then sayde Ahaz; I will require none, neyther will I tempte the Lorde. And he sayed; Hearken to, ye of the house of Dauyd; is it not ynoughe for you that ye bee grieuous unto menne, but ye muste greue my God also? And therefore the Lorde shall geue you a token; beholde a virgin shall conceiue, and beare a sonne, and thou his mother shall call hys name Emanuell. Butter and Hony shall he eate, that he maye knowe to refuse the euill, and choose the good.

The Gospel. Luke i.

AND in the sixth moneth the Angell Gabriell was sente from GOD into a citie of Galile, named Nazareth, to a virgyn spoused to a manne, whose name was Joseph, of the house of Dauyd, and the virgins name was Mary. And the Angel went in unto her, and sayd, Haile ful of grace, the Lorde is with thee; blessed arte thou among women. When she sawe hym, she was abasshed at hys saying, and caste in her mynde, what maner of salutacyon that shoulde be. And the angel said unto her; Feare not Mary; for

thou hast found grace with God. Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus : He shal be greate, and shalbe called the sonne of the Highest. And the Lorde God shall geue unto hym, the seat of his father Dauid, and he shall reigne ouer the house of Jacob for euer, and of hys kyngdome there shalbe none end. Then said Mary unto the angel ; How shall this be, seeing I knowe not a man ? And the Angel aunswered and sayde unto her, The holy gost shal come upon thee, and the power of the Hyest shal ouershadowe thee. Therfore also that holy thing which shal be borne, shall be called the sonne of God. And beholde, thy Cosin Elizabeth, she also hath conceyued a sonne in her age. And this is her sixth moneth, which was called baren : for with God nothing shal be unpossible. And Mary sayde : Beholde the handmayde of the lorde : be it unto me, according to thy worde. And the Angell departed from her.

¶ *Sainct Markes Day.*

The Collecte.

Almyghty God, whiche haste instructed thy holy Church with the heauenly doctrine of thy Euangelist Sainct Marke, geue us grace so to be established by thy holy Gospell, that we be not, lyke chyldren, caried away with euery blast of vaine doctrine ; through Jesus Christ our Lord.

The Epistle. Ephes. iv.

Unto euery one of us is geuen grace, according to the measure of the gift of Christe. Wherfore he sayeth ; When he went up an hie, he led captiuitie captiue, and gaue giftes unto menne. That he ascended, what meaneth it, but that he also descended into the lowest partes of the yearth? He that descended, is euen the same also that ascended up aboue all heauens, to fulfill all thinges. And the verye same made some Apostles, some Prophetes, some Euangelistes, some Shepherdes and teachers ; to the edifying of the saincteș, to the woorke and minystracyon, euen to the edifying of the body of Christ, till we all come to the unitie of fayth, and knowlege of the sonne of God, unto a perfecte man, unto the measure of the perfect age of Christe. That we henceforth should be no more children, wauering and caryed about with euery winde of doctrine by the wylinesse of men, and by craftines, wherby they lay awayte for us, to disceaue us. But let us folowe the trueth in loue, and in all thynges growe in him, which is the head, euen Christe, in whome if all the body be coupled and knit together, throughout euery ioint, wherwith one ministreth to another, (according to the operacion, as euerye parte hath his measure) he encreaseth the body, unto the edifying of itselfe through loue.

The Gospel. John xv.

I AM the true Vine, and my father is an husbandman. Euery braunche that beareth not fruite in me, he will take awaye. And euerye braunche that beareth fruite, will he purge, that it may bring furth more fruite. Nowe are ye cleane through the wordes that I haue spoken unto you. Bide in me, and I in you. As the braunche cannot beare fruite of itselfe, except it bide in the vine; no more can ye also, excepte ye abyde in me. I am the vyne, ye are the braunches. He that abydeth in me, and I in him, the same bringeth forth muche fruite. For without me, can ye doe nothing. If a manne byde not in me, he is caste forth as a braunche, and is withered; And menne gather them, and caste them into the fyer, and they burne. If ye abyde in me, and my wordes abyde in you, aske what ye wyll, and it shalbe done unto you. Herein is my father glorifyed, that ye beare muche fruite, and become my disciples. As the father hath loued me, euē so haue I loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kept my father's commaundementes, and abyd in hys loue. These thynges haue I spoken unto you, that my ioye mighte remayne in you, and that your ioy might be full.

¶ *Sainct Philip and James.*

The Collecte.

ALMIGHTIE God, whom truely to knowe is euerlasting lyfe; Graunt us perfectely to knowe thy sonne Jesus Christe to be the way, the trueth, and the lyfe, as thou hast taught sainct Philip and other the apostles; Through Jesus Christe our Lorde.

The Epistle. James i.

JAMES the seruaunt of God, and of the Lorde Jesus Christe, sendeth greeting to the twelue Tribes whiche are scattered abrode. My brethren, counte it for an excedynge ioye, when ye fall into diuerse temptacions; Knowyng thys, that the trying of youre faythe, gendreth pacyence: and lette pacience haue her perfecte woorke, that ye may bee perfecte and sounde, lackyng nothyng. If anye of you lacke wisedome, let him aske of him that geueth it; euen God, whiche geueth to all men indifferentlye, and casteth no man in the teeth, and it shalbe geuen hym. But let hym aske in fayth, and wauer not; for he that doubteth, is like a waue of the sea, whiche is tost of the windes, and caryed with violence. Neyther let that man thynke that he shall receyue any thing of the Lorde.

A waueryng-mynded manne is unstable in all hys wayes. Let the brother whiche is of lowe degree, reioyce when he is exalted. Agayne, let him that is ryche, reioyce when he is made lowe. For

euen as the flower of the Grasse, shall he passe away. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth; euen so shall the ryche man perishe in hys wayes. Happie is the man that endureth temptacyon; For when he is tryed, he shall receiue the croune of lyfe, which the Lorde hath promised to them that loue hym.

The Gospel. John xiv.

AND Jesus sayde unto hys disciples, Let not your hertes be troubled. Ye beleue on God, beleue also on me. In my fathers house are many Mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come agayne, and receyue you, euen unto myselfe: that where I am, ye may bee also. And whither I goe, ye knowe, and the waye ye knowe. Thomas sayeth unto hym Lorde we knowe not whither thou goeste, and howe is it possible for us to knowe the waye? Jesus sayeth unto hym; I am the waye, and the trueth, and the life: Noman cometh unto the father but by me: if ye had knowen me, ye had knowen my father also: And nowe ye knowe hym, and haue seene hym. Philip sayeth unto him; Lord, shewe us the father, and it suffiseth us. Jesus sayeth unto him, Haue I bene so long tyme with you; and yet thou haste not knowen me Philip? He that hath sene me, hath sene the father, and how sayest thou then, Shew us the father? Beleuest thou not that I am in the father, and the father in me? The wordes that I speake unto you, I speake not of myselfe: But the father that dwelleth in me, is he that dooeth the woorkes. Beleue me that I am in the father and the father in me. Or els beleue me for the workes sake. Verely, verely I say unto you; He that beleueth on me, the workes that I do, the same shal he doe also, and greater workes than these shall he do, because I goe unto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may be glorifyed in the sonne. If ye shall aske any thyng in my name, I will doe it.

St Barnabe Apostle.

The Collecte.

LORDE almightie, whiche hast endued thy holy Apostle Barnabas with singuler giftes of thy holy goste; let us not be destytute of thy manyfold giftes, nor yet of grace to use them alway to thy honour and glory; Throughe Jesus Christe our Lorde.

The Epistle. Acts xi.

TYDINGES of these thinges came unto the eares of the congregacyon which was at Jerusalem. And they sente furth Barnabas, that he should goe unto Antioche. Which when he came, and

had sene the grace of God, he was glad, and exhorteth them all, that with purpose of heart, they would continally cleaue unto the Lorde. For he was a good man, and ful of the holy gost, and of fayth, and much people was added unto the Lorde. Then departed Barnabas to Tharsus, for to seke Saul. And when he had found him, he brought him unto Antioche. It chaũced, that a whole yere they had theyr conuersacyon with the congregacion there, and taught muche people, insomuche that the disciples of Antioche were the first that were called Christen. In those dayes came Prophetes from the citie of Jerusalem unto Antioche. And there stoode up one of them, (whose name was Agabus,) and signifyed by the spirite, that there should be great dearth throughout al the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man accordyng to his abilitie, purposed to send succour unto the brethren that dwelt in Jewry: which thyng they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The Gospel. John xv.

THIS is my commaundemente, that ye loue together, as I haue loued you. Greater loue hath no man, then thys; that a man bestowe his lyfe for hys frendes. Ye are my frendes, if ye doe whatsoeuer I commaunde you. Hencefurth call I you not seruauntes, for a seruaunt knoweth not what his lorde doeth. But you haue I called frendes; for all thynges that I haue heard of my father, haue I opened to you: Ye haue not chosen me, but I haue chosen you, and ordeyned you to goe and bring furth fruit, and that your fruit shoulde remayn: that whatsoeuer ye aske of the father in my name, he may geue it you.

¶ *Sainct John Baptist.*

The Collect.

ALMIGHTIE god, by whose prouidence thy seruaunte John Baptiste was wonderfully borne, and sente to prepare the way of thy sonne our sauiour, by preaching of penaunce; make us so to folowe his doctrine and holy lyfe, that we may truely repent accordyng to his preachyng; and after his example constantly speake the trueth, boldly rebuke vice, and paciently suffre for the truethes sake; through Jesus Chryste our Lorde.

The Epistle. Esai. xl.

BE of good chere my people, O ye Prophetes, comfort my people, sayeth your God, Comfort Jerusalem at the heart, and tell her, that her trauayle is at an ende, that her offence is pardoned, that she hath receaued of the Lordes hand sufficiẽt correccion for all her sinnes. A voyce crieth in wyldernes, Prepare the way for the

Lorde in the wyldernes, make straight the path for oure God in the deserte. Let all valleyes be exalted, and euery mountayne and hyll be layde lowe: What so is croked, let it be made straight, and let the rough be made plain fieldes. For the glory of the lord shal appeare, and all fleshe shal at once se it: for why? the mouth of the Lorde hath spoken it.

The same voyce spake, Nowe crye. And the prophet answered; what shall I crye? That all fleshe is grasse, and that all the goodlynes therof is as the floure of the felde. The grasse is wythered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the Lorde bloweth upon them. Neuerthelesse, whether the grasse wyther, or that the floure fade away, yet the worde of our God endureth for euer. Go up unto the hye hil (O Siō,) thou that bringest good tydinges, lift up thy voyce with power, O thou preacher, Jerusalem; Lift it up without feare, and say unto the cities of Juda; Beholde your God: behold, the Lorde God shall come with power, and beare rule with his arme. Beholde, be bryngeth his treasure with hym, and his workes go before hym. He shal fede his flocke lyke an herdman. He shall gather the lambes together with his arme, and carye them in his bosome, and shall kyndely entreat those that beare yong.

The Gospel. Luke i.

ELIZABETHES tyme came that he should be deliuered, and she brought furth a sonne. And her neighbours and cosyns heard howe the Lorde had shewed great mercy upō her, and reioyced with her. And it fortuned, that in the eight day, they came to circūcise the child; and called his name Zacharias, after the name of his father. And his mother answered and sayd; Not so, but he shalbe called John. And they sayd unto her There is none in thy kynred that is named with this name. And they made signes unto his father, how he would haue hym called. And he asked for writyng tables, and wrote, saying; His name is Jhon. And they meruayled all. And his mouth was opened immediatly, and his tongue also, and he spake and praysed God. And feare came on all them that dwelt nye unto them. And al these sayinges were noysed abrode throughout all the hyll countrey of Jury: and all they that heard thē layd thē up in their heartes, saying; What maner of chidle shal this be? And the hand of the Lorde was with hym. And Zacharys his father was fylled with the holy ghost, and prophecied, saying; Praysed be the Lorde God of Israell, for he hath visited and redemed his people. And hath raysed up an horne of saluacion unto us, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holy prophetes, which were sence the worlde begā. That we should be saued from our enemies, and from the hand of all that hate us That he would deale mercifully with our fathers, and remēbre his holy couenaunt. And that he would perfourm the othe which he

sware to our father Abrahā for to geue us. That we deliuered out of the hādes of our enemies, might serue hym without feare, all the daies of our life in suche holines and righteousnes as are acceptable for him. And thou child shalt be called the Prophet of the Hyest, for thou shalt go before the face of the Lorde to prepare his wayes; And to geue knowledge of saluacion unto his people, for the remission of synnes. Thorough the tendre mercy of our God, whereby the day-spring from an hye hath visited us. To geue light to them that syt in darkenes and in the shadow of death, to guide our fete into the waye of peace. And the childe grewe, and waxed strong in spirit, and was in the wyldernes till the day came, when he shoulde shewe himselfe unto the Israelites.

¶ *Sainct Peter's Daye.*

The Collect.

ALMIGHTIE God, whiche by thy sonne Jesus Christe haste geuen to thy Apostle saincte Peter many excellente giftes, and commaundeste him earnestly to feede thy flocke; make, wee beseche thee, all Bishops and Pastors diligently to preache thy holy worde and the people obediently to folowe the same, that they maye receiue the croune of euerlasting glory; through Jesus Christ our Lorde.

The Epistle. Acts xii.

AT the same tyme Herode the kynge stretched furthe his handes to vexe certaine of the congregacion. And he kylled James the brother of John wyth the sworde. And because he sawe that it pleased the Jewes, he proceded farther and tooke Peter also. Then were the dayes of swete breade. And when he had caught him, he put him in prison also, and deliuered hym to foure quaternions of souldiers to be kept, entending after Easter to bring him furth to the people. And Peter was kepte in the prison; but prayer was made without ceassyng, of the cōgregacion unto God for him. And when Herode would haue brought him out unto the people, in the same night slept Peter betwene two souldiers bound with two chaynes; And the kepers before the doore, kept the prison. And beholde, the Angel of the Lord was there present, and a light shyned in the habitacion. And he smote Peter on the syde, and stirred him up, saying; Arise up quickly. And the chaynes fell of from his handes. And the angel sayd unto hym, Gyrde thyselfe, and binde on thy sandales. And so he did. And he sayde unto hym: Cast thy garment about thee, and folowe me. And he came out, and folowed him, and wyst not, that it was trueth that was done by the angel, but thought he had seen a vision. When they had pased the first and the secōd watche, they came to the yron gate, that leadeth unto the citie, which opened to them by the owne accorde. And they went out, and

passed through one strete, and immediately the angel departed from him. And when Peter was come to himselfe, he sayd; Nowe I knowe of a suertie that the Lord hath sent his angell, and hath deliuered me out of the hande of Herode, and from all the waityng for of the people of the Jewes.

The Gospell. Matt. xvi.

WHEN Jesus came into the coastes of the citie whiche is called Cesarea Philippi, he asked his disciples, saying; Whom do men say that I the sonne of man am? They sayd: Some say that thou art Jhon Baptiste, some Elias, some Jeremy or one of the prophetes. He sayeth unto them; But whō say ye that I am? Simon Peter answered, and sayd; Thou art Christ the sonne of the lyuing God. And Jesus answered, and said unto him; Happy art thou Simon the sonne of Jonas, for fleshe and bloud hath not opened that unto thee; but my father which is in heauen. And I say unto thee, that thou art Peter; and upon this rocke I will buylde my congregacion. And the gates of hel shall not preuayle against it. And I wil geue unto thee the keyes of the kingdom of heauen. And whatsoeuer thou byndest in earth, shalbe bound in heauen; and whatsoeuer thou losest in earth, shalbe losed in heauen.

¶ *Sainct James the Apostle.*

The Collect.

GRAUNT, O mercifull God, that as thy holy Apostle Sainct James, leauyng his father and all that he had, without delay was obedient unto the calling of thy sonne Jesus Christ, and folowed hym; So we, forsakyng all worldly and carnal affeccions, may be euermore ready to folowe thy comaundementes; through Jesu Christ our Lorde.

The Epistle. Acts xi. xii.

IN those dayes came prophetes frō the citie of Jerusalem unto Antioche. And there stode up one of thē, (whose name was Agabus,) and signified by the spirite, that there shoulde be great derth thoroughout the whole world, whiche came to passe in the Emperour Claudius daies. Then the disciples, euery man accordyng to his abilitie, purposed to send succour unto the brethren which dwelt in Jewry, which thing they also dyd, and sēt it to the elders, by the handes of Barnabas and Saul. At the same tyme Herode the kyng stretched furth his handes to vexe certain of the congregaciō. And he kylled James the brother of John with the sworde. And because he sawe that it pleased the Jewes, he proceded farther and toke Peter also.

The Gospel. Matt. xx.

THEN came to him the mother of Zebedes children, with her sonnes, worshippyng hym, and desyryng a certain thing of hym. And he sayd unto her; What wilt thou? She sayd unto him; Graunt that these my two sonnes may sit, the one on thy right hand, and the other on thy lefte, in thy kingedome. But Jesus answered and sayd; Ye wote not what ye aske. Are ye able to drynke of the cup that I shall drynke of, and to be baptised with the baptisme, that I am baptised with? They sayde unto hym, We are: He sayde unto them; Ye shal drynke in deede of my cuppe, and be baptized with the baptisme that I am baptised with: but to syt on my right hand and on my left, is not myne to geue; but it shall chaunce unto them that it is prepared for of my father. And when the ten heard this, they disdayned at the two brethren. But Jesus called them unto hym, and sayde: Ye knowe that the princes of the nacions haue dominion ouer them, and that they are greate men, exercise authoritie upon them. It shall not be so amonge you. But whosoeuer will be great among you, let him be your minister, and whosoeuer wilbe chiefe amonge you, let hym be your seruaunte. Euen as the sonne of man came not to bee ministred unto, but to minister, and to geue his life a redempcion for many.

Sainct Bartholomewe.

The Collect.

O ALMIGHTIE and euerlastyng God, whiche haste geuen grace to thy Apostle Bartholomewe truly to beleue and to preache thy worde; graūt, we beseche thee, unto thy Churche, both to loue that he beleued, and to preache that he taught; through Christ our Lord.

The Epistle. Acts v.

BY the handes of the Apostles were many signes and wonders shewn among the people. And they were al together with one accorde in Salomons porch. And of other durste no man ioyne himselfe to them: neuertheles the people magnified them. The number of them that beleued in the Lorde, both of men and women, grewe more and more: insomuche that they brought the sicke into the stretes, and layde them on beddes and couches, that at the leaste waye the shadowe of Peter, whē he came by, might shadowe some of them, (and that they might all be deliuered from their infirmities.) There came also a multitude out of the cities rounde about unto Jerusalem, bringing sicke folkes, and them that were vexed with uncleane spirites, and they were healed euery one.

The Gospell. Luke xxii.

AND there was a strife among them, which of them should seme to be the greatest. And he sayd unto them; The kinges of nacions reigne ouer them; and they that haue authoritie ouer them are called gracious: But ye shall not so be. But he that is greatest among you, shalbe as the yonger; and he that is chiefe, shalbe as he that doeth minister. For whether is greater he that sytteth at meate, or he that serueth? Is not he that sitteth at meate? But I am amonge you, as he that ministreth. Ye are they, which haue bidden with me in my temptacions. And I appoynt unto you a kyngdome, as my father hath appointed to me, that ye may eate and drynke at my table in my kingdome, and sytte on seates iudging the twolue tribes of Israel.

¶ *Sayncte Mathewe.*

The Collect.

ALMIGHTIE God whiche by thy blessed sonne dyddest call Mathewe from the receipte of custome to be an Apostle and Euangelist; Graunt us grace to forsake all couetous desires, and inordinate loue of ryches, and to folowe thy sayde sonne Jesus Christe; who lyueth and reygneth, &c.

The Epistle. 2 Cor. iv.

SEYNG that we haue suche an office, euen as God hath had mercye on us, we go not out of kynde, but haue cast from us the clokes of unhonestye, and walke not in craftines, neither handle we the worde of God deceiptfully, but open the trueth, and reporte ourselues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost: in whom the God of this world hath blinded the mindes of them whiche beleue not, leste the light of the gospell of the glory of Christe (whiche is the image of God) should shyne unto them. For we preache not ourselues, but Christe Jesus to be the Lorde, and oureselues youre seruauntes for Jesus sake. For it is God, that commaunded the light to shyne out of darkenes, whiche hath shyned in our heartes, for to geue the light of the knowlege of the glory of God, in the face of Jesus Christe.

The Gospell. Matt. ix.

AND as Jesus passed forth frō thence, he sawe a mā (named Mathewe) sitting at the receipte of custome, and sayd unto him, Folowe me: And he arose, and folowed him. And it came to passe as Jesus sate at meate in his house; beholde, many Publicans also and synners that came, sate downe also with Jesus and his disciples. And when the Pharises sawe it, they sayd

unto his disciples; why eateth your Master with Publicans and synners? But when Jesus heard that, he sayed unto them; They that be strong nede not the phisicion, but they that are sicke. Goe ye rather and learne what that meaneth; I will haue mercy, and not sacrifice, for I am not come to cal the righteous, but synners to repentaunce.

¶ *Saynte Michaell and all Aungels.*

The Collect.

EUERLASTYNG God, which haste ordeyned and constituted the seruices of all Angels and mē in a wonderfull ordre: mercifully graunt, that they whiche alwaye doe thee seruice in heauen, may by thy appoyntment succour and defende us in earth: through Jesus Christ our Lorde, &c.

The Epistle. Apoc. xii.

THERE was a great battayl in heauen: Michael and his Angels foughte with the Dragon, and the Dragon fought and his Angels, and preuailed not, neither was their place found any more in heauen. And the great dragon that olde serpente, called the Deuell and Sathanas, was cast out, whiche deceyueth all the worlde. And he was cast into the earth, and his Angels were cast out also with him. And I heard a loude voyce, saying; in heauen is nowe made saluacion, and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast downe, whiche accused them before our God day and night. And they ouercame him by the bloud of the lambe, and by the word of their testimony, and they loued not their liues unto the death. Therfore reioyce, heauens, and ye that dwell in them. Woe unto the inhabitors of the earth, and of the sea: for the deuell is come downe unto you, whiche hath great wrathe, because he knoweth that he hath but a short tyme.

The Gospell. Matt. xviii.

AT the same tyme came the disciples unto Jesus, saying, Who is the greatest in the kyngdome of heauen? Jesus called a childe unto hym, and sette hym in the myddest of them, and sayed; Verely I saye unto you, Excepte ye turne and become as children, ye shall not entre into the kyngdome of heauen. Whosoeuer therfore humbleth hymselfe as this childe, that same is the greatest in the kyngdome of heauen. And whosoeuer receyueth such a childe in my name, receyueth me. But whoso doth offende one of these lytle ons which beleue in me, it were better for him that a milstone were hanged aboute his necke, and that he were drowned in the depth of the sea. Wo unto the worlde, because of offences: necessary it is that offences come: But woe unto the manne, by

whom the offence cometh. Wherfore, yf thy hande or thy foote hynder thee, cut it of, and cast it from thee: it is better for thee to entre into life halt or maimed, rather thē thou shouldest (hauing two handes or two fete) be cast into euerlasting fyre. And yf thine eye offende thee, plucke it out, and cast it from thee. It is better for thee to entre into life with one iye, rather then (hauing two iyes) to be cast into hell fyer. Take hede that ye despise not one of these lytle ons. For I saye unto you; that in heauen their Angels doe alwayes beholde the face of my father, whiche is in heauen.

¶ *Sainct Luke the Euangeliste.*

The Collect.

ALMIGHTIE God whiche calledst Luke the phisicion, whose prayse is in the gospell, to be a physicion of the soule; it may please thee, by the holsome medicines of his doctryne, to heale all the diseases of oure soules; through thy sonne Jesus Christe oure Lorde.

The Epistle. 2 Tim. iv.

WATCHE thou in all thinges, suffre affliccions, doe the worke throughly of an Euangelyst, fulfyll thyne office unto the utmoste, be sobre. For I am nowe ready to be offred, and the tyme of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the fayth. From hencefurth there is layed up for me a crowne of righteousnes, whiche the Lorde (that is a righteous iudge) shall geue me at that day: not to me only, but unto all them also that loue his commyng. Doe thy diligence that thou mayst come shortly unto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed unto Thessalonica. Crescens is gone to Galacia, Titus unto Dalmacia, only Lucas is with me. Take Marke and bring him with thee, for he is profytable unto me for the ministracion. And Tichicus haue I sent to Ephesus: The cloke that I left at Troada with Carpus, when thou commest, bryng with thee, and the bookes, but specially the parchemēt. Alexander the copper-smith did me muche euell; the Lorde rewarde him accordyng to his dedes, of whom be thou ware also. For he hath greatly withstande our wordes.

The Gospel. Luke x.

THE Lorde appointed other seuenty (and two) also, and sente them two and two before hym into euery citie and place, whither he himselfe would come. Therfore sayd he unto them; the haruest is great, but the labourers are fewe. Praye ye therfore the Lorde of the haruest, to sende forthe labourers into the haruest. Go your wayes; beholde, I sende you forth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, and

salute no man by the waye : into whatsoeuer house ye entre, fyrst saye, Peace be to this house. And if the sonne of peace be there, your peace shall rest upon him : if not, it shall returne to you againe. And in the same house tarry styll, eatyng and drinking suche as they geue. For the labourer is worthy of his reward.

¶ *Simon and Jude Apostles.*

The Collect.

ALMIGHTIE God, whiche hast builded thy congregacion upon the foundacion of the Apostles and Prophetes, Jesu Christ himselfe beyng the head corner-stone ; graunte us so to bee ioyned together in unitie of spirite by their doctrine, that we maye be made an holy temple acceptable to thee ; through Jesu Christ our Lord.

The Epistle. Jude i.

JUDAS, the seruaunte of Jesus Christe, the brother of James, to them whiche are called and sanctifyed in God the father, and preserued in Jesu Christe : Mercy unto you and peace, and loue be multiplied. Beloued, when I gaue all diligence to wryte unto you of the common saluacion, it was nedeful for me to wryte unto you, to exhort you that ye shoulde continually laboure in the faith, which was once geuen unto the saintes. For there are certain ungodly men craftely crept in, of which it was written aforetyme unto suche iudgement. They turne the grace of our God unto wantonnes, and denye God, (which is the onely Lorde) and our Lorde Jesus Christ. My mynde is therfore to putte you in remembraunce, forasmuche as ye once knowe this, how that the Lord (after that he had deliuered the people out of Egipt) destroyed them which after beleued not. The angels also which kept not their firste estate, but left their own habitaciō, he hath reserued in euerlastīg chaines under darknes, unto the iudgement of the great daye : euen as Sodom and Gomor, and the Cities aboute them, whiche in like maner defiled themselues with fornicacion, and folowed straunge fleshe, are set furth for an example, and suffre the paine of eternall fyre : likewyse these beyng deceyued by dreames, defyle the fleshe, despise rulers, and speake euell of them that are in auctoritie.

The Gospel. John xv.

THIS commaunde I you, that ye loue together. If the world hate you, ye know that it hated me before it hated you. If ye were of the worlde, the world would loue his owne : Howbeit because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remembre the worde that I sayed unto you, The seruaunt is not greater than the lorde. Yf they haue persecuted me, they will also persecute you. Yf they

haue kepte my saying, they wil kepe yours also. But al these thinges will they doe unto you for my names sake, because they haue not knowne him that sente me. Yf I had not come and spoken unto them, they should haue had no synne: but nowe haue they nothyng to cloake their synne withall. He that hateth me hateth my father also. If I had not done among them the workes which none other mā did, they should haue had no synne. But nowe haue they both seen and hated, not only me but also my father. But this happeneth that the saying myght be fulfilled which is writen in their lawe. They hated me without a cause. When the comforter is come, whom I wyll sende unto you from the father, (euen the spirite of trueth, whiche procedeth of the father,) he shall testifie of me. And ye shal beare witnes also, because ye haue bene with me from the begynnynge.

¶ *All Sainctes.*

The Collect.

Almightie God, whiche haste knitte together thy electe in one Communion and felowship, in the misticall body of thy sonne Christe our Lord; graunt us grace so to folow thy holy Saynctes in all vertues, and godly liuyng, that we maye come to those inspeakeable ioyes, whiche thou hast prepared for all them that unfaynedly loue thee; through Jesus Christe our Lorde.

The Epistle. Apoc. vii.

Beholde, I John sawe another Angell ascende from the rising of the Sūne, whiche had the seale of the lyuyng God, and he cryed with a loude voyce to the foure Angels, (to whom power was geuen to hurt the earth and the sea,) saying; Hurt not the earth neither the sea, neither the trees, tyll we haue sealed the seruauntes of our God in their foreheades. And I herde the nombre of them whiche were sealed; and there were sealed an c. and xliiii.M., of all the trybes of the children of Israel.

Of the tribe of Juda were sealed xii.M.
Of the tribe of Ruben were sealed xii.M.
Of the tribe of Gad were sealed xii.M.
Of the tribe of Aser were sealed xii.M.
Of the tribe of Neptalim were sealed xii.M.
Of the tribe of Manasses were sealed xii.M.
Of the tribe of Simeon were sealed xii.M.
Of the tribe of Leui were sealed xii.M.
Of the tribe of Isachar were sealed xii.M.
Of the tribe of Zabulon were sealed xii.M.
Of the tribe of Joseph were sealed xii.M.
Of the tribe of Beniamin were sealed xii. thousande.

After this I behelde, and loe, a great multitude, (whiche no manne could numbre) of all nacions and people, and tongues stode

before the seate and before the lambe, clothed with long white garmentes, and Palmes in theyr handes, and cried with a loude voyce, saying; saluacion be ascribed to him that sitteth upon the seate of our God, and unto the lambe. And al the Angels stode in the compasse of the seate, and of the elders, and of the foure beastes, and fell before the seate on their faces, and worshipped God, saying; Amen. Blessyng and glory, and wisedome, and thanke, and honour, and power, and might, be unto our God for euermore. Amen.

The Gospell. Matt. v.

JESUS seeing the people, went up into the mountaine: and when he was set, his disciples came to hym, and after that he hadde opened his mouth, he taught them, saying; Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that mourne; for they shall receyue comfort. Blessed are the meke: for they shall receyue the enheritaunce of the earth. Blessed are they whiche hunger and thirst after righteousnes: for they shall be satisfied. Blessed are the mercyfull: for they shall obteyne mercy. Blessed are the pure in heart, for they shal see God. Blessed are the peacemakers: for they shalbe called the children of God. Blessed are they whiche suffre persecucion for righteousnes sake: for theirs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely saye all maner of euyll sayinges against you for my sake: Reioice, and be glad; for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you.

THE

ORDER FOR THE ADMINISTRACION

OF THE

LORDES SUPPER,

OR

HOLYE COMMUNION.

SO many as entend to be partakers of the holye Communion, shall sygnifye theyr names to the Curate ouer nyghte, or els in the morning, afore the begynninge of mornynge prayer, or immediatly after.

And yf any of those be an open and notorious euyll lyuer, so that the congregacion by hym is offended, or haue done anye wronge to his neyghbours, by woord or deede: The Curate hauinge knowledge thereof, shall call hym, and aduertyse him, in anye wyse not to presume to the Lordes Table, untyll he haue openly declared hymselfe to haue truely repented, and amended hys former naughtye lyfe, that the congregacion maye thereby be satisfyed, whyche afore were offended: and that he haue recompensed the parties, whome he hathe done wronge unto, or at the least declare hym selfe to be in full purpose so to doe, as soone as he conueniently maye.

¶ *The same ordre shall the Curate use with those, betwyxte whome he perceyueth malyce and hatred to rayne, not sufferinge them to be partakers of the LORDES table, untyll he know them to be reconcyled. And yf one of the parties so at variaunce be content to forgeue, from the bottome of hys hearte, all that the other hathe trespassed agaynst hym, and to make amendes for that he hym selfe hath offended: and the other partie wyll not be persuaded to a godly unitie, but remayne styll in hys frowardnesse and malyce: The Minister in that case, ought to admytte the penitent person to the holy Communion, and not hym that is obstinate.*

¶ *The Table hauyng at the Communion tyme a fayre white lynnen clothe upon it, shall stande in the body of the Churche, or in the chauncell, where Morning prayer and Euening prayer be appoynted to bee sayde. And the Priest standing at the north syde of the Table, shall saye the Lordes prayer, with thys Collecte folowinge.*

ALMIGHTIE God, unto whom all heartes be open, all desyres knowen, and from whom no secretes are hyd: clense the thoughtes

of our heartes by the inspiracion of thy holy spirit, that we maye perfectlye loue thee, and worthely magnify thy holy name: through Christ our Lorde. Amen.

¶ *Then shal the Priest rehearse distinctly all the Ten Commaundments: and the people knelyng, shal after euery Commaundment aske Gods mercy for theyr transgression of the same, after thys sorte.*

Ministre.

God spake these wordes, and sayd: I am the Lord thy God. Thou shalt haue none other Goddes but me.

People.

Lord, haue mercye upon us, and encline our heartes to kepe this lawe.

Ministre.

Thou shalt not make to thy selfe any grauen ymage nor the likeness of any thyng that is in heauen aboue, or in the yearthe beneath, nor in the water under the yearth. Thou shalte not bowe downe to them, nor worshyppe them: for I the lord thy God am a gelous God, and visite the sinne of the fathers upon the children, unto the thyrde and fourth generacion of them that hate me, and shewe mercye unto thousandes in them that loue me and kepe my commaundments.

People.

Lord, haue mercye upon us, and encline our heartes to kepe thys lawe.

Ministre.

Thou shalte not take the name of the lord thy God in vayne: for the lord wil not holde him gilteles that taketh his name in vayne.

People.

Lord, haue mercye upon us, and encline our. &c.

Ministre.

Remembre that thou kepe holy the Sabboth day. Vi dayes shalt thou laboure and doe all that thou haste to doe, but the seuenth day is the sabboth of the lorde thy god. In it thou shalte doe no maner of woork, thou and thy sonne and thy daughter, thy man seruaunt, and thy maidseruant, thy Catel, and the straunger that is within thy gates: for in vi days the lord made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye. Wherefore the Lorde blessed the seuenth day, and halowed it.

People.

Lorde, haue mercye upon us, and encline our. &c.

Ministre.

Honoure thy father and thy mother, that thy dayes may be long in the land which the lord thy god geueth thee.

People.

Lorde, haue mercye upon us, and encline our. &c.

Minister.

Thou shalt doe no murther.

People.

Lorde, haue mercye upon us, and encline our. &c.

Minister.

Thou shalt not commit adulterie.

People.

Lorde, haue mercye upon us, and encline our. &c.

Minister.

Thou shalt not steale.

People.

Lorde, haue mercye upon us, and encline our. &c.

Ministre.

Thou shalt not beare false witnesse agaynste thy neighboure.

People.

Lorde, haue mercye upon us, and encline our heartes to kepe thys lawe.

Ministre.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruaunt, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

People.

Lorde, haue mercye upon us, and write al these thy lawes in our heartes we beseche thee.

¶ *Then shall folowe the Collecte of the daye with one of these two Collectes folowynge for the king: the Priest standing up and saying.*

¶ Let us praye.

Priest.

ALMIGHTIE God, whose kingdome is euerlasting, and power infinite: haue mercye upon the whole congregacion, and so rule the heart of thy chosen seruaunt Edwarde the sixth, our king and gouernoure, that he (knowing whose minister he is) may aboue al thynges seek thy honoure and glory: and that we his subjectes (duely considering whose aucthoritie he hath) may faythfully serue, honour, and humbly obey him, in thee, and for thee, accordyng to thy blessed worde and ordinaunce: Throughe Jesus Christ our lord, who with thee, and the holy ghost, liueth, and reigneth euer one god, world without end. Amen.

ALMIGHTIE and euerlastyng god, we be taughte by thy holy word, that the heartes of kinges are in thy rule and gouernaunce,

and that thou dooeste dispose, and turne them as it semeth best to thy godly wysedome: we humbly beeseche thee, so to dispose and gouerne the heart of Edwarde the sixth, thy seruaunt, our king and gouernoure that in al his thoughts, wordes, and workes, he may euer seke thy honor and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlynes. Graunt this, O mercifull father, for thy deare sonnes sake Jesus Christ our Lorde. Amen.

¶ *Immediatly after the Collectes, the Priest shal reade the Epistle, begynnyng thus.*

¶ The Epistle written in the. Chapter of.

And the Epistle ended, he shal saye the Gospel, beginning thus.

The Gospell wrytten in the. Chapter of.

And the Epistle and Gospel beyng ended, shal be sayd the Crede.

I BELEUE in one God, the father almighty, maker of heauen and earth, and of al things visible, and inuisible: And in one lorde Jesu Christ, the only begotten sonne of God, begotten of his father before al worldes: God of goddes, light of lyght, very God of very God: begotten, not made, beeyng of one substaunce with the father, by whom al thynges were made: who for us men and for our saluacion, came downe from heauen, and was incarnate by the holy gost, of the virgyn Mary, and was made man: and was crucified also for us, under Poncius Pilate. He suffred and was buried, and the thyrd day he rose againe accordyng to the scriptures: and ascended into heauen, and sytteth at the ryght hand of the father. And he shal come agayne with glory, to judge both the quicke and the dead: Whose kyngdome shal haue none ende. And I beleue in the holy gost, the Lord and geuer of lyfe, who procedeth from the father and the sonne, who with the father and the sonne together, is worshipped and glorifyed, who spake by the Prophetes. And I beleue one Catholike and Apostolike churche. I acknowledge one Baptisme for the remission of synnes. And I loke for the resurreccion of the dead, and the life of the world to come. Amen.

After the Crede, if there be no sermon, shal follow one of the homelies already set forth, or hereafter to be set forth by commune aucthoritie.

¶ *After suche sermon, homelie, or exhortacion, the Curate shal declare unto the people whether there be any holye dayes or fasting dayes the weke folowing: and earnestly exhort them to remembre the poore, saying one or moe of these Sentences folowing, as he thinketh most conuenient by his discrecion.*

Iath. v. LET your light so shine before men, that they may see your good workes, and glorifie your father whiche is in heauen.

Laye not up for your selues treasure upon the earth, where the rust and moth doeth corrupt, and where theues break through and steal: But laye up for yourselues treasure in heauen, where neither rust nor mothe doth corrupte, and where theues do not break through and steale. Math. vi.

Whatsoeuer you woulde that men shoulde doe unto you, euen so do unto them: for thys is the lawe and the Prophetes. Math. vii.

Not euery one that sayth unto me, lord, lord, shal entre into the kingdom of heauen, but he that doth the wil of my father which is in heauen. Math. vii.

Zache stode forth, and said unto the lord, Behold, lord, the half of my goodes I geue to the poore, and if I haue done any wrong to any man, I restore fourefolde. Luke xix.

Who goeth a warre fare at any tyme at his owne coste? Who planteth a vineyarde, and eateth not of the fruite thereof? Or who fedeth a flock, and eateth not of the milke of the flocke? 1 Cor. ix.

If we have sowen unto you spiritual thinges, is it a great matter yf we shal reape your worldly thynges? 1 Cor. ix.

Do ye not know, that they which minister about holy thynges, liue of the sacrifice? They which waite of the altare are partakers with the altare? Euen so hath the lord also ordained: that they whiche preache the gospel, should lyue of the gospel. 1 Cor. ix.

He which soweth little, shal reape little, and he that soweth plenteously, shal reape plenteously. Let euery man do according as he is disposed in his hearte; not grudgeing, or of necessitie; for God loueth a cherefull geuer. 2 Cor. ix.

Let him that is taught in the word, minister unto him that teacheth, in all good thinges. Be not deceiued; God is not mocked. For whatsoeuer a man soweth, that shall he reape. Gal. vi.

Whyle we haue time, let us doe good unto al men, and specially unto them, which are of the household of faith. Gal. vi.

Godliness is greate riches, yf a man be contented with that he hath: For we brought nothing into the world, neither may we cary any thyng out. 1 Tim. vi.

Charge them which are riche in this world, that they be ready to geue, and glad to distribute, laying up in store for themselues a good foundacion, againste the time to come, that they may attayne eternall lyfe. 1 Tim. vi.

God is not unrighteous, that he wyll forgette youre workes and labour, that procedeth of loue, which loue ye haue shewed for his names sake, which haue ministred unto saincts, and yet doe ministre. Heb. vi.

To doe good, and to distribute, forgeat not, for with such sacrifices god is pleased. Heb. xiii.

Whoso hath this worldes good, and seeth his brother haue nede, and shutteth up his compassion from him, how dwelleth the loue of god in him? 1 John iii.

Geue almose of thy goods, and turne neuer thy face from any Job. iiii.

poore man, and then the face of the lorde shall not be turned away from thee.

Job. iiii. Be merciful after thy power. If thou hast much, geue plenteously : Yf thou hast litle, do thy dylygence gladly to geue of that litle : for so gatherest thou thy selfe a good rewarde in the day of necessitie.

Pro. xix. He that hath pietie upon the poore lendeth unto the lord ; and loke, what he laieth out, it shall be paied him again.

Psal. xli. Blessed be the man that prouideth for the sicke and nedy ; the lord shal deliuer him, in the tyme of trouble.

¶ *Then shal the Churche wardens, or some other by them appointed, gather the deuocion of the people, and put the same into the poremens boxe : and upon the offering daies appointed, euery man and woman shall paye to the curate the due and accustomed offeringes : after whiche done the priest shal saye.*

Let us pray for the whole state of Christes Church militant here in earth.

ALMIGHTIE and euerliuing God, which by thy holye Apostle hast taught us to make prayers and supplicacions, and to geue thankes for all menne. We humbly beseche thee most mercifullye to accepte our almose and to receiue these our prayers, which we offer unto thy diuine Majestie, beseching thee to inspire continually the uniuersall churche with the spirite of trueth, unitie, and concorde : And graunt that all they that dooe confesse thy holye name, may agree in the trueth of thy holy woord, and liue in unitie and godlye loue. We beseche thee also to saue and defende all Christian Kynges, Princes, and Gouernoures, and speciallye thy seruaunt, Edward our Kyng, that under hym we maye bee godlye and quietly gouerned : and graunt unto hys whole counsayle, and to all that bee putte in aucthoritie under hym, that they may truely and indifferently minister justice, to the punishement of wickednes and vice, and to the mayntenaunce of God's true religion and vertue. Geue grace (O heauenly father) to all Bisshops, Pastours, and Curates, that they maye bothe by their lyfe and doctrine sette foorth thy true and lyuely woord, and rightly and duely administer thy holye Sacramentes : and to all thy people geue thy heauenly grace, and especiallye to thys congregacion here present, that with meke hearte and due reuerence they may heare and receiue thy holy woord, truely seruing thee in holynesse and ryghteousnesse all the dayes of theyr lyfe. And we most humbly beseche thee of thy goodnesse (O Lord) to coumfort and succour all them, whiche in this transitory lyfe bee in trouble, sorowe, nede, sickenes, or anye other aduersitie : Graunt this, O father, for Jesus Christes sake, oure onely mediatour and aduocate. Amen.

Yf there be none almosen geuen unto the poore, then shal the wordes of acceptyng our almes be lefte out unsayde.

¶ *Then shal folowe this exhortacion at certaine tymes when the Curate shal see the people negligent to come to the holy Communion.*

WE be come together at this time, derely beloued brethren, to fede at the Lord's supper, unto the whiche in Goddes behalf I bydde you all that be here present, and beseche you for the Lord Jesus Christes sake, that ye will not refuse to come thereto, being so louingly called and bidden of god hymselfe. Ye knowe how greuouse and unkynde a thing it is, when a man hath prepared a riche feaste, decked his table with al kinde of prouision, so that there lacketh nothing but the geastes to sit down: and yet they which be called, without any cause most unthankefully refuse to come. Which of you, in such a case, would not be moued? Who would not thynke a great injury and wrong done unto him? Wherfore, most derely beloued in Christ, take ye good hede, lest ye with drawyng yourselues from this holy supper, prouoke god's indignacion against you. It is an easy matter for a man to saye, I wyll not communicate, because I am otherwyse letted with worldly busines: but suche excuses be not so easily accepted and allowed beefore god. If any man saye, I am a greuous sinner, and therefore am afraied to come: wherefore then doe you not repent and amend? When god calleth you, be you not ashamed to saye you will not come? When you shoulde returne to god, wyll you excuse your selfe, and saye that you be not ready? Consydre earnestly with youreselues howe lytle such feyned excuses shall auayl before God. They that refused the feaste in the gospell, because they had boughte a farme, or would trie theyr yokes of oxen, or because they were maried, were not so excused, but counted unworthy of the heauenly feast. I for my part am here present, and according to mine office, I bidde you in the name of God, I call you in Christ's behalf, I exhort you, as you loue your owne saluacion, that ye wilbe partakers of thys holy Communion. And as the sonne of God did vouchesafe to yelde up hys soule by death upon the Crosse for youre health: euen so it is youre duetie to receyue the Communion together in the remembraunce of hys death, as he himself commaunded. Nowe if you wyll in nowyse thus doe, considre with youreselues howe greate injurye you do unto God, and howe sore punishemente hangeth ouer your heades for the same. And whereas ye offend god so sore in refusing this holy Banquet, I admonishe, exhort, and beseche you, that unto this unkindnes ye wyll not adde any more. Which thing ye shal doe, if ye stande by as gazers and lokers on them that doe communicate, and be no partakers of the same yourselues. For what thing can this be accoumpted els, then a further contempt and unkindness unto god. Truely it is a great unthankfulnes to saye naye when ye be called: but the faulte is muche greater when men stand by, and yet wyll neither eate nor drynke this holy Com-

munion with other. I pray you what can this be els, but euen to haue the mysteries of Christ in derision? It is said unto all: Take ye and eate. Take and drinke ye all of thys: doe this in remembraunce of me. With what face then, or with what countenaunce shal ye hear these words? What wil this be els but a neglecting, a despysing, and mocking of the Testament of Christ? Wherefore, rather then you should so doe, depart you hence and geue place to them that be godly disposed. But when you depart, I beseche you, pondre with yourselues from whom you depart: ye depart from the lordes table, ye depart from your brethren, and from the banquete of moste heauenly fode. These thynges if ye earnestly considre, ye shal by gods grace returne to a better mynd, for the obteyning whereof, we shal make our humble peticions while we shall receiue the holy Communion.

¶ *And some tyme shal be sayd this also, at the discrecion of the Curate.*

DERELY beloued, forasmuche as our duetie is to rendre to Almightie god our heauenly father most harty thankes, for that he hath geuen his sonne our sauioure Jesus Christ, not only to die for us, but also to be our spiritual fode and sustenaunce, as it is declared unto us, as wel by goddes word as by the holy Sacramentes of his blessed body and bloud, the whiche being so comfortable a thyng to them whiche receiue it worthely, and so daungerous to them that wyl presume to receiue it unworthely: My duetie is to exhort you to consider the dignitie of the holy mistery, and the greate perel of the unworthy receiuing thereof, and so to searche and examine your own consciences, as you should come holy and cleane to a moste Godly and heauenly feaste: so that in no wise you come but in the mariage garment, required of god in holy scripture; and so come and be receiued, as worthy partakers of suche a heauenly table. The way and meanes thereto is: First to examine your liues and conuersacion by the rule of goddes commaundements, and whereinsoeuer ye shall perceiue your selues to have offended, either by wil, word, or dede, there beewaile your owne sinful liues, confess your selfes to almightie god with ful purpose of amendment of life. And yf ye shal perceiue your offences to be such, as be not only against god, but also against your neighbours: then ye shal reconcile your selues unto them, ready to make restitucion and satisfaccion, accordyng to the uttermost of your powers, for all injuries and wronges done by you to any other: and likewise beeyng ready to forgeue other that have offended you, as you would have forgeuenesse of your offences at gods hande: for otherwyse the receiuing of the holy Communion doth nothyng els, but encrease your damnacion. And because it is requisite that no man shoulde come to the holy Communion but with a full truste in God's mercy, and with a quiet conscience: therefore if there be any of you which by the meanes afore said cannot quiet his own conscience, but requireth further comfort or counsel; then let him come to me, or some other discreet and

learned minister of god's word, and open his griefe, that he may receiue such gostlye counsail, aduise, aud coumfort, as his conscience maye be relieued ; and that by the ministery of god's word he may receiue coumfort and the benefite of absolucion, to the quietting of his conscience, and auoiding of al Scruple and doubtfulnes.

¶ *Then shal the Priest say thys exhortacion.*

DERELY beloued in the Lord : ye that mynde to come to the holy Communion of the body and bloud of our sauiour Christ, muste considre what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to trye and examine themselues, before they presume to eate of that bread, and drinke of that cup: for as the benefite is great, if with a truly penitent heart and liuely fayth, we receiue that holy Sacrament (for then we spirituallye eate the fleshe of Christ, and drynke hys bloud, then we dwel in Christ and Christ in us, we be one with Christ, and Christ with us ;) so is the daunger great, if we receiue the same unworthely. For then we be giltie of the bodye and bloud of Christ our sauiour. We eate and drynke our own damnacion, not consideryng the Lordes body. We kindle Goddes wrath againste us, we prouoke hym to plague us with diuers diseases, and sundry kynds of death. Therfore, yf any of you be a blasphemer of God, an hynderer or slaunderer of his worde, an adulturer, or be in malice or enuie, or in any other greuous cryme, bewayle your sinnes, and come not to thys holy Table ; lest after the takyng of that holy Sacrament, the Deuill entre into you, as he entred into Judas, and fyll you ful of al iniquities, and bryng you to destruccion, both of bodye and soule. Judge therefore your selues (brethren) that ye bee not judged of the Lorde. Repent you truely for your synnes paste haue a liuely and stedfaste fayth in Christe our sauioure. Amende youre lyues, and be in perfecte charitie with al men, so shall ye be meete partakers of those holy misteries. And aboue all thynges, ye muste geue most humble and hartie thankes to God the father, the sonne, and the holy ghost, for the redempcyon of the worlde by the death and passyon of our Sauiour Chryst, both God and man, who did humble hymself, euen to the death upon the Crosse for us miserable synners, which laye in darkenesse and shadowe of death, that he myght make us the chyldren of God, and exalte us to euerlastinge lyfe. And to thend that we shoulde alway remembre the exceding great loue of our Maister, and onely Sauioure Jesu Christ, thus dying for us, and the innumerable benefites, (whiche by his precyous bloudsheding) he hath obteined to us, he hath instituted and ordayned holy misteries, as pledges of his loue, and continual remembraunce of hys death, to our great and endles comforte. To hym therefore, with the father and the holy ghost, let us geue (as we are most bounden) continuall thankes : submitting ourselues wholy to hys holy wil and pleasure, and studying to serue him in true holyness and righteousnesse, all the dayes of oure lyfe. Amen.

¶ *Then shal the Priest saye to them that come to receiue the holy Communion.*

YOU that doe truly and earnestly repente you of youre synnes, and bee in loue and charitie with your neighbours, and entende to leade a newe lyfe, folowyng the commaundments of god, and walking from henceforth in his holy waies: Drawe nere and take this holy Sacramente to youre comfort: make your humble confession to almightie god, before this congregacion here gathered together in his holy name, mekely knelyng upon your knees.

¶ *Then shal this general confession be made, in the name of al those that are mynded to receiue the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest himself, al kneling humbly upon theyr knees.*

ALMIGHTYE God, father of our Lorde Jesus Christe, maker of all thyngs, Judge of all men, we knowledge and bewayle oure manyfolde synnes and wyckednes, whiche we from tyme to tyme moste greuously have committed, by thoughte, woord and dede, agaynst thy deuine Majestie: prouokyng most justely thy wrath and indignacion agaynste us: we doe earnestlye repente, and be hartely sory for these our misdoynges: the remembraunce of them is grieuouse unto us, the burthen of them is intollerable: haue mercye upon us, haue mercye upon us, moste mercifull father, for thy sonne oure Lorde Jesus Chrystes sake: forgeue us all that is past, and graunt that we maye euer hereafter serue and please thee, in newnesse of lyfe, to the honoure and glory of thy name: Through Jesus Christ our Lord.

¶ *Then shal the Priest or the Bisshop (being present) stand up, and turning himselfe to the people, say thus,*

ALMIGHTIE god, our heauenly father, who of his great mercy, hath promised forgeueness of synnes to all them, whiche with hartie repentaunce and true fayth turne unto hym: haue mercye upon you, pardon and deliuer you from all your synnes, confirme and strengthe you in all goodnesse and bring you to euerlasting life: through Jesus Christe our Lorde. Amen.

¶ *Then shal the Priest also saye,*

Heare what comfortable woords our sauioure Christe sayeth, to al that truly turne to hym.

Come unto me all that trauaile, and be heauye laden, and I shal refreshe you. So god loued the world, that he gaue his onely begotten sonne to thend that al that beleue in him, should not perishe, but haue life euerlasting.

Heare also what Sainct Paul sayeth.

This is a true saying, and worthy of all men to be receiued, that Jesus Christe came into the world to saue synners.

Heare also what Sainct John sayeth.

If any man sinne, we have an aduocate with the father, Jesus Christ the righteous, and he is the propiciacion for our synnes.

¶ *After the whiche the Priest shall procede, saying,*

Lyfte up your heartes.

Answer. We lyfte them up unto the Lorde.

Priest. Let us geue thankes unto our Lorde God.

Answer. It is mete and right so to doe.

Priest. It is very mete, ryght, and oure bounden duetie, that we should at al times, and in al places, geue thankes unto thee, O lord holy father, almightie euerlastyng God.

¶ *Here shall folowe the proper Preface accordinge to the tyme (yf there be any specially appointed,) or els immediatly shal folowe.* Therefore with Angelles, &c.

PROPRE PREFACES.

¶ *Upon Christmas daye, and seuen dayes after.*

BECAUSE thou diddest geue Jesus Christ, thine onely sonne, to be borne as this daye for us, who by the operacion of the holy goste, was made very man, of the substaunce of the Virgin Mary his mother, and that without spot of synne, to make us cleane from al synne. Therefore, &c.

¶ *Upon Easter daye, and seuen dayes after.*

BUT chiefly are we bounde to prayse thee, for the glorious resurreccion of Thy sonne Jesus Christ our Lorde; for he is the very Paschall lambe which was offered for us, and hath taken away the sinne of the worlde, who by his death hath destroyed death, and by his rysing to lyfe agayne hath restored to us euerlasting lyfe. Therefore, &c.

¶ *Upon the Ascencion daye, and seuen dayes after.*

THROUGHE thy moste dere beloued sonne, Jesus Christ our lorde, who after his moste glorious resurreccion manifestlye appeared to all hys Apostles, and in their sighte ascended up into heauen, to prepare a place for us, that where he is, thether might we also ascend, and reigne with him in glorye. Therefore, &c.

¶ *Upon Whitsondaye, and six dayes after.*

THROUGH Jesus Christ our Lorde, accordyng to whose most true promise, the holye ghoste came downe thys daye from heauen, with a sodayne great sound, as it had been a myghty wynde, in

the lykenesse of fyery tongues, lyghting upon the Apostles, to teache them, and to leade them to all trueth, geuing them both the gyft of diuerse languages, and also boldnes with feruent zeale, constantly to preache the gospell unto all nacions, whereby we are brought out of darknesse and errour, into the cleare lyghte and true knowledge of thee, and of thy sonne Jesus Christ. Therefore with. &c.

¶ *Upon the feast of Trinitie onely.*

IT is very mete, ryght, and our bounden duetie, that we shoulde at all tymes, and in all places, geue thanks to thee, O Lord, almightie and euerlasting God, whiche art one God, one Lorde, not one onely person, but three persons in one substaunce : For that which we beleue of the glorye of the father, the same we beleue of the sonne, and of the holye ghoste without anye dyfference, or inequalitie. Therefore with. &c.

¶ *After whiche preface, shal folowe immediatly,*

Therefore with Angelles and Archangelles, and with al the companye of heauen, we laude and magnifye thy glorious name, euermore praysing thee, and saying :

Holye, holye, holye, Lorde God of hostes : heauen and yearthe are full of thy glory : glory be to thee, O lord, most high.

¶ *Then shal the Priest, kneling down at Goddes borde, say in the name of all them that shal receiue the Communion, this praier folowyng.*

WE doe not presume to come to this thy table (O mercyfull Lorde) trustinge in our owne righteousnesse, but in thy manifolde and greate mercies : we bee not worthye, so much as to gather up the crommes under thy table : but thou art the same Lorde whose propertie is alwayes to haue mercye : graunt as therfore (gracious lord) so to eate the fleshe of thy dere sonne Jesus Christe, and to drinke his bloud, that our synfulle bodyes maye be made cleane by his body, and our soules wasched through his most precious bloud, and that we may euermore dwel in him, and he in us. Amen.

¶ *Then the Priest standing up shal saye, as foloweth.*

ALMIGHTY God oure heauenly father, whiche of thy tender mercye dyddest geue thine onely sonne Jesus Christ, to suffre death upon the crosse for our redempcion, who made there (by hys one oblacion of hymselfe once offered) a full, perfecte and sufficiente sacrifice, oblacion, and satisfaccion, for the synnes of the whole worlde, and dyd institute, and in hys holye Gospell commaund as to continue, a perpetuall memorye of that his precious death, untyll hys comynge agayne : Heare us O mercyefull father

wee beeseche thee; and graunt that wee, receyuing these thy creatures of bread and wyne, accordinge to thy sonne our Sauioure Jesus Christ's holy institucion, in remembraunce of his death and passion, maye be partakers of his most blessed body and bloud: who, in the same night that he was betrayed, tooke bread, and when he had geuen thanks, he brake it, and gaue it to his Disciples, sayinge: Take, eate, this is my bodye which is geuen for you. Doe this in remembraunce of me. Lykewyse after supper he tooke the cup, and when he had geuen thankes, he gaue it to them, sayinge: Drink ye all of this, for this is my bloud of the new Testament, whiche is shed for you and for many, for remission of synnes: do this as oft as ye shal drinke it in remembraunce of me.

¶ *Then shal the minister first receyue the Communion in both kyndes hymselfe, and next deliuer it to other ministers, yf any be there present (that they may help the chief minister,) and after to the people in their handes kneling.*

¶ *And when he delyuereth the bread, he shall saye.*

Take and eate this, in remembraunce that Christ dyed for thee, and feede on him in thy hearte by faythe, with thankesgeuing.

And the Minister that delyuereth the cup, shal saye,

Drinke this in remembraunce that Christ's bloude was shed for thee, and be thankefull.

¶ *Then shall the Priest saye the Lordes prayer, the people repeating after him euery petition.*

¶ *After shalbe sayde as foloweth.*

O LORDE and heauenly father, we thy humble seruaunts entierly desire thy fatherly goodnes, mercifully to accept this our Sacrifice of prayse and thanks geuing: most humbly beseching thee to graunt, that by the merites and death of thy sonne Jesus Christe, and through fayth in his bloud, we and al thy whole church may obtayne remission of oure synnes, and all other benefytes of his Passion. And here we offre and presente unto thee, O lord, our selfes, our soules, and bodies, to be a reasonable, holy, and liuely Sacrifice unto thee: humbly beseching thee, that al we which be partakers of this holy Communion, maye bee fulfylled with thy grace and heauenly benediccion. And although we bee unworthy throughe oure manifolde sinnes to offre unto thee any Sacrifice: yet we beseche thee to accept this our bounden duetie and seruice, not weighing our merites, but pardoning our offences, through Jesus Christ our Lord; by whom and with whom, in the unitie of the holy ghost, all honour and glory bee unto thee, O father almightie, world without ende. Amen.

¶ *Or this.*

ALMIGHTIE and euerliuing God, we most hartely thank thee, for that thou dooest vouchsafe to fede us, whiche haue duely receyued these holye misteries, with the spirituall foode of the most precious body and bloud of thy sonne our sauiour Jesus Christ, and doest assure us thereby of thy fauoure and goodnes towarde us, and that we bee verye membres incorporate in thy mistical body, which is the blessed companie of all faythfull people, and be also heyrs, through hope, of thy euerlasting kingdom, by the merites of the most precious death and Passion of thy deare sonne. We now most humbly beseche thee, O heauenly father, so to assiste us with thy grace, that we may continue in that holy felowship, and do al such good workes, as thou hast prepared for us to walk in: through Jesus Christ our Lord, to whom, with thee and the holy ghost, be all honour and glorye, world without ende. Amen.

¶ *Then shalbe sayd or song.*

GLORYE bee to God on hyghe. And in yearth peace, good wyll towardes men. We prayse thee, we blesse thee, we worshippe thee, we glorifye thee, we geue thanks to thee for thy greate glorye, O Lorde God heauenly kyng, God the father almightie. O lord the onely begotten sonne Jesu Christ: O lord God, Lambe of god, sonne of the father, that takest away the sinnes of the worlde, haue mercye upon us: Thou that takest away the sinnes of the world, haue mercye upon us. Thou that takest awaye the sinnes of the world, receyue oure prayer. Thou that syttest at the ryght hande of God the father, haue mercye upon us: For thou only art holy, Thou only arte the Lord. Thou only, (O Christ,) with the holy ghost, art most high in the glory of god the father. Amen.

¶ *Then the Priest or the Bishop, if he be present, shal let them depart with thys blessyng:*

THE peace of GOD which passeth al understanding kepe youre heartes and mynds in the knowledge and loue of GOD, and of his sonne Jesus Christ our Lord: And the blessing of god almightye, the father, the sonne, and the holy ghost, be amongest you and remayne with you always. Amen.

¶ *Collectes to be saide after the Offertorie, when there is no Communyon, euery suche daye one. And the same maye be sayd also as often as occasion shal serue, after the Collectes, eyther of Morning and Euening prayer, Communion or Letany, by the discrecion of the minister.*

ASSIST us mercyfully, O lord, in these our supplicacions and prayers, and dispose the waye of thy seruaunts toward the attaynment of euerlasting saluacion: that among al the chaunges and chaunces of this mortall lyfe, they may euer be defended by thy

most gracious and ready helpe; throughe Christ our Lorde. Amen.

O ALMIGHTIE Lord and euerliuing god, vouchsafe, we beseche thee, to directe, sanctifye, and gouerne, both oure heartes and bodies, in the wayes of thy lawes, and in the woorks of thy commaundments: that through thy most mightie proteccion, both here and euer, we may be preserued in body and soule: through our lorde and sauioure Jesus Christ. Amen.

GRAUNT, we beseche thee, Almightie God, that the wordes which we haue heard this daye, with our outward eares, may through thy grace be so grafted inwardly in oure heartes, that they may bring forth in us the fruite of good liuing, to the honour and prayse of thy name: through Jesus Christ our Lorde. Amen.

PREUENT us, O Lord, in al our doinges, with thy most gracious fauoure, and further us with thy continual helpe, that in all our works begon, continued, and ended in thee, we may glorifye thy holy name, and finallye by thy mercie obtayne euerlasting lyfe: through Jesus Christ our Lorde. Amen.

ALMIGHTY God, the fountayn of al wisdom, which knowest our necessities before we ask, and oure ignoraunce in asking: we beseche thee to haue compassion upon our infirmities, and those things, whiche for our unworthinesse we dare not, and for oure blindnesse we cannot aske, vouchsafe to geue us for the worthines of thy sonne Jesus Christe our Lord. Amen.

ALMIGHTYE God, whiche haste promysed to heare the peticions of them that aske in thy sonnes name: we beseche thee mercyfully to enclyne thyne eares to us that haue made nowe oure prayers and supplicacions unto thee: and graunt that those things which we faythfully asked according to thy wyll, may effectually be obteyned to the reliefe of our necessitie, and to the setting foorth of thy glory: Through Jesus Christ our Lord. Amen.

¶ *Upon the holy dayes, yf there be no Communion, shalbe said al that is appoynted at the Communion, untyl the ende of the Homelie, concluding with the general prayer,* 'for the whole state of Christ's churche militante here in earth:' *and one or moe of these Collectes before rehearsed, as occasyon shal serue.*

¶ *And there shalbe no celebracion of the lordes Supper, except there be a good noumbre to communicate wyth the Priest, accordynge to hys discrecion.*

¶ *And yf there be not aboue twentie persons in the Parishe of discretion to receiue the Communion: yet there shalbe no Communion, excepte foure, or three at the least communicate wyth the Prieste. And in Cathedrall and Collegiate churches, where be many Priestes and Deacons, they shall*

al receyue the Communion wyth the minister euery Sonday at the least, excepte they haue a reasonable cause to the contrary.

¶ *And to take away the superstition, whiche any person hathe, or myghte haue in the bread and wyne, it shall suffyse that the bread bee such, as is usuall to bee eaten at the Table wyth other meates, but the best and purest wheate bread, that conueniently maye be gotten. And yf any of the bread or wine remayne, the Curate shal haue it to hys owne use.*

¶ *The bread and wyne for the Communion shall be prouyded by the Curate, and the churchwardens, at the charges of the Parishe, and the Parishe shalbe discharged of such summes of money, or other dueties, which hetherto they haue payde for the same, by order of theyr houses euery Sondaye.*

¶ *And note, that euery Parishioner shall communicate, at the least thre tymes in the yere: of which, Easter to be one: and shal also receyue the Sacramentes, and other rytes, according to the order in this boke appointed. And yerely at Easter, euery Parishioner shal reken with his Person, Vicare, or Curate, or his, or their deputie or deputies, and paye to them or hym all Ecclesiasticall dueties, accustomably due, then and at that tyme to be payde.*

Although no ordre can be so perfectlye aeuised, but it may be of some, eyther for theyr ignoraunce and infirmitie, or els of malice and obstinacie, misconstrued, depraued, and interpreted in a wrong part: And yet because brotherly charitie willeth, that so much as conueniently may be, offences shoulde be taken awaye: therefore we willing to doe the same. Whereas it is ordeyned in the booke of common prayer, in the administracion of the Lord's Supper, that the Communicants knelyng shoulde receyue the holye Communion: whiche thyng beyng well mente, for a sygnificacion of the humble and gratefull acknowledgyng of the benefites of Chryst, geuen unto the woorthye receyuer, and to auoyde the prophanacion and dysordre, which about the holy Communion myght els ensue: Leste yet the same kneelyng myght be thought or taken otherwyse, we dooe declare that it is not ment thereby, that any adoracion is doone, or oughte to bee doone, eyther unto the Sacramentall bread or wyne there bodily receyued, or unto anye reall and essencial presence there beeyng of Christ's naturall fleshe and bloude. For as concernynge the Sacramentall bread and wyne, they remayne styll in theyr verye naturall substaunces, and therefore may not be adored, for that were Idolatrye to be abhorred of all faythfull christians. And as concernynge the naturall body and blood of our sauiour Christ, they are in heauen and not here. For it is agaynst the trueth of Christes true natural bodye, to be in moe places then in one, at one tyme.

THE

MINISTRACION OF BAPTISME

TO BE USED IN THE CHURCHE.

It appeareth by auncient wryters, that the Sacramente of Baptisme in the olde tyme was not commonlye ministred but at two tymes in the yeare: at Easter and Whytsontyde. At which tymes it was openly ministred in the presence of all the congregacion: whiche custome (nowe being growen out of use) althoughe it cannot for many consideracions be well restored agayne, yet it is thoughte good to folowe the same as nere as conueniently may be: wherefore the people are to be admonished, that it is most conueniente that Baptisme should not be ministred but upon Sundayes, and other holy dayes, when the moste noumbre of people maye come together, as well for that the congregacion there present may testifye the receyuing of them, that be newely Baptyzed, into the noumbre of Christes Churche, as also because in the Baptisme of infantes, euery man present may be put in remembraunce of hys owne profession made to God in hys Baptisme. For whyche cause also, it is expediente that Baptisme be ministred in the Englishe tongue. Neuerthelesse (yf necessitie so requyre) chyldren maye at all tymes be Baptized at home.

PUBLIQUE BAPTISME.

¶ *When there are chyldren to be Baptized upon the Sunday or holy day, the Parentes shall geue knowledge ouer nyght or in the morning, afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children, muste be ready at the Fonte, eyther immediatly after the laste Lesson at Morning prayer, or else immediately after the last Lesson at Euening prayer, as the Curate by his discretion shall appoynte. And then standing there, the Priest shall aske whether the chyldren be Baptyzed or no. If they answere, no: then shall the Prieste saye thus.*

DEARELY beloued, for asmuche as all men bee conceyued and borne in synne, and that oure Sauiour Christ saith, none can entre into the kingdom of God (except he be regenerate and borne a newe of water and the holy Ghost); I beseche you to call upon God the father through our Lord Jesus Christ, that of his bounteous mercie, he will graunt to these children, that thing which by nature they cannot haue, that they may be Baptized with water and the holy ghoste, and receyued into Christes holy church, and be made lyuely membres of the same.

Then the Priest shal saye.

¶ Let us praye.

ALMIGHTY and euerlasting God, which of thy great merce diddest saue Noe and his familie in the Arke from perishing by water: and also dyddest safely leade the chyldren of Israel, thy people throughe the redde Sea: figuring thereby thy holy Baptisme; and by the Baptisme of thy welbeloued sonne Jesus Christe, dyddest sanctifye the floud Jordane, and al other waters, to the mistical washing away of sinne: We beseche thee for thy infinite mercies, that thou wylt mercyfully loke upon these chyldren, sanctifie them and washe them with thy holy ghoste, that they, beyng deliuered from thy wrath, may be receyued into the Arke of Christes Church, and beyng stedfast in fayth, ioyeful through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they maye come to the lande of euerlasting lyfe, there to reygne wyth thee, worlde without ende, through Jesus Christ our Lord. Amen.

ALMIGHTIE and immortall God, the ayde of all that nede, the helper of all that flee to thee for succour, the lyfe of them that beleue, and the resurreccion of the dead: We call upon thee for these infantes, that they coming to thy holye Baptisme, may receyue remission of theyre sinnes by spirituall regeneracion. Receyue them (O Lord) as thou hast promysed by thy wel beloued sonne, sayinge: Aske, and you shal haue, seke, and you shal fynd, knocke, and it shal be opened unto you. So geue now unto us that aske. Let us that seke fynde. Open the gate unto us that knocke, that these infantes may enioye the euerlasting benediccion of thy heauenly washing, and may come to the eternall Kingdom, which thou haste promysed by Christe our Lorde. Amen.

Then shal the Priest say: Heare the wordes of the Gospell, wrytten by Sainct Marke in the tenth Chapter.

AT a certayne tyme they broughte chyldren to Chryste that he shoulde touche them, and his Disciples rebuked those that broughte them. But when Jesus sawe it, he was displeased, and sayde unto them: Suffre lyttle children to come unto me, and forbid them not; for to suche belongeth the kingdom of God. Verely I saye unto you: whosoever doeth not receyue the kingdom of God, as a lyttle chyld, he shall not entre therein. And when he hadde taken them up in his armes, he put his handes upon them, and blessed them. Mark x.

After the Gospel is read, the Minister shal make this brief exhortacion upon the woords of the Gospell.

FRENDES, you heare in this Gospell the wordes of oure sauiour Christe, that he commaunded the children to be brought unto him:

how he blamed those that would have kept them from him: how he exhorteth al men to follow their innocencie. You perceyue how by his outward gesture and dede he declared his good wyl toward them. For he embrased them in his arms, he laide his handes upon them, and blessed them. Doubt not ye therefore, but earnestly belieue, that he wyll lykewise fauourably receyue these presente infantes, that he wyl embrase them with the armes of his mercie, that he wyll geue unto them the blessinge of eternal life, and make them partakers of his euerlasting kingdome. Wherefore we beeing thus perswaded of the good will of our heauenly father towards these infantes, declared by his sonne Jesus Christ; and nothinge doubtinge but that he fauourably alloweth this charitable worke of ours, in bringinge these children to his holy Baptisme: let us faythfullye and deuoutlye geue thankes unto hym, and saye.

ALMIGHTIE and euerlasting God, heauenly father, we geue thee humble thankes, that thou haste vouchsafed to call us to the knowledge of thy grace, and faith in thee: encrease this knowledge, and confirme this fayth in us euermore: Geue thy holy spirite to these infantes, that they maye bee borne agayne, and bee made heyres of euerlastinge saluacion, through our Lord Jesus Christ: who lyueth and reygneth with thee and the holy spirite, now and for euer. Amen.

¶ *Then the priest shal speake unto the Godfathers and Godmothers, on this wyse.*

WELBELOUED frends, ye haue broughte these children here to bee Baptyzed; ye haue prayed that oure Lorde Jesus Christ would vouchsafe to receiue them, to laye his handes upon them, to blesse them, to release them of theyre sinnes, to geue them the kingdome of heauen, and euerlasting lyfe. Ye haue heard also that our Lorde Jesus Christ hath promysed in his Gospell, to graunte all these thinges that ye haue prayed for: which promyse he for his part wyl most surely kepe and perfourme. Wherfore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their suerties, that they wil forsake the deuil and al his workes, and constantly beleue gods holy worde, and obediently kepe his commaundmentes.

¶ *Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowynge.*

DOEST thou forsake the deuyl and al his workes, the vayne pompe and glorye of the worlde, with al couetouse desyres of the same, the carnall desyres of the flessh, so that thou wylt not folow, nor be led by them?

Aunswere. I forsake them all.

Minister. Doest thou beleue in God the father almightie,

maker of heauen and earth? and in Jesus Christ his onely begotten sonne our Lorde, and that he was conceyued by the holy ghoste, borne of the vyrgin Mary, that he suffred under Poncius Pylate, was crucified, dead, and buried, that he went downe into hell, and also dyd ryse again the thyrd daye; that he ascended into heauen, and sytteth at the right hande of God the father almightie, and from thence shal come agayne at the end of the worlde, to iudge the quicke and the dead:

And doest thou beleue in the holy ghost, the holye Catholique Churche, the Communion of Sainctes, the remission of sinnes, the resurreccion of the flesh, and euerlasting lyfe after death?

Aunswere. All this I stedfastly beleue.

Ministre. Wylt thou be baptyzed in this fayth?

Aunswere. That is my desyre.

Then shall the Priest saye.

O MERCYFULL God, graunt that the olde Adam in these chyldren maye be so buried, that the newe man maye be raysed up in them. Amen.

Graunt that al carnall affeccions maye dye in them, and that all things belonginge to the spirite may lyue and growe in them. Amen.

Graunt that they maye haue power and strength to haue victorie and to triumphe agaynste the deuyll, the worlde, and the fleshe. Amen.

Graunt that whosoeuer is here dedicated to thee by our office and ministerie, may also be endued with heauenly vertues, and euerlastingly rewarded throughe thy mercye, O blessed Lord God, who doest lyue and gouerne al thinges worlde without ende. Amen.

ALMIGHTIE euerliuing God, whose most dearely beloued sonne Jesus Christ, for the forgeueness of our sinnes, did shead out of his most precious syde bothe water and bloud, and gaue commaundement to his disciples that they shoulde goe teache all nacions, and baptize them in the name of the father, the sonne, and of the holy ghost: Regarde, we beseche thee, the supplicacions of thy congregacion, and graunte that al thy seruauntes which shalbe baptyzed in this water, may receyue the fulnesse of thy grace, and euer remayne in the noumbre of thy faythfull and electe chyldren, throughe Jesus Christ our Lorde. Amen.

¶ *Then the Priest shal take the childe in his handes, and aske the name: and naming the chyld, shal dippe it in the water, so it be discretely and warely done, sayinge.*

¶ *N.* I Baptyse thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ *And yf the child be weke, it shall suffyce to power water upon it, sayinge the foresayde wordes.*

N. I Baptyse thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

Then the Priest shall make a crosse upon the chyld's forehead, sayinge.

WE receyue this child into the congregacion of Christes flocke, and doe signe him with the signe of the crosse, in token that hereafter he shal not be ashamed to confesse the fayth of Christ crucified, and manfully to fight under his banner agaynst synne, the world, and the deuyll, and to continue Christ's faythfull souldiour and seruaunt unto his lyues end. Amen.

Then shall the Priest saye.

SEEYNG nowe, derely beloued brethren, that these chyldren be regenerate and grafted into the bodye of Christes congregacion: lette us geue thankes unto God for these benefites, and with one accorde make our praiers unto almighty god, that they may leade the rest of theyr lyfe according to this beginninge.

Then shall be sayde.

¶ OUR father which art in heauen, &c.

Then shall the Priest saye.

WE yelde thee heartie thankes, most merciful father, that it hathe pleased thee to regenerate this infant with thy holy spirite, to receyue him for thy owne chylde by adopcion, and to incorporate him into thy holy congregacion. And humbly we beseche thee to graunt that he, being dead unto sinne, and lyuing unto righteousnes, and beeinge buried with Christ in his death, may crucify the old man, and utterly abolishe the whole body of sinne: that as he is made partaker of the death of thy sonne, so he may be partaker of his resurreccion: so that finalli, with the residue of thy holy congregacion, he may be enheritour of thine euerlasting kingdom: through Christ our lord. Amen.

¶ *At the last ende, the Priest, calling the Godfathers and Godmothers together, shall saye this short exhortacion folowinge.*

FORASMUCHE as these chyldren haue promysed by you to forsake the Deuyl and all hys workes, to beleue in God, and to serue him; you must remembre that it is youre partes and dueties to see these infantes be taught, so sone as they shalbe hable to learne, what a solemne vowe, promise, and profession they haue made by you. And that they maye knowe these thinges the better, ye shal call upon them to heare sermons: And chiefly ye shal pro-

uyde that they may learne the Crede, the Lordes prayer, and the ten Commaundements, in the Englishe tongue, and all other thyngs whiche a Chrystian man ought to knowe and beleue, to his soules health: and that these children may be vertuously brought up to leade a godlye and Christen lyfe; Remembryng alwaye that Baptism doeth represente unto us our profession, which is, to folowe the example of our sauiour Christe, and to be made lyke unto hym; that as he dyed and rose agayne for us, so should we which are baptized die from sinne, and ryse agayne unto righteousnesse, continually mortyfying al our euill and corrupte affeccions, and dayly proceding in all vertue, and godlynes of lyuing.

¶ *The Minister shal commaunde that the chyldren be brought to the Bisshop to be confirmed of him, so sone as they can saie in theyr vulgare tongue the articles of the fayth, the lord's prayer, and the x commaundements, and be further instructed in the Catechisme, set forth for that purpose, accordingly as it is there expressed.*

OF THEM THAT BE

BAPTYSED IN PRIUATE HOUSES,

IN TYME OF NECESSITIE.

¶ *The Pastours and Curates shall oft admonishe the people that they deferre not the Baptisme of Infantes anye longer than the Sondaye, or other holye daye nexte after the chyld bee borne, unlesse upon a great and reasonable cause declared to the Curate and by him approued.*

And also they shal warne them, that without great cause and necessitie, they baptyse not chyldren at home in theyre houses. And when great nede shal compel them so to do, that then they minister it on this fashion.

First let them that be present cal upon God for his grace, and saye the Lordes prayer, yf the tyme wyl suffre. And then one of them shall name the chyld, and dippe him in the water, or powre water upon him, saying these wordes.

¶ *N.* I Baptyse thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And let them not doubt, but that the child so Baptised, is lawfully and sufficiently Baptised, and ought not to be Baptised agayne, in the Church. But yet neuerthelesse, yf the child which is after this sorte Baptised, do afterward lyue, it is expedient that he be brought into the churche, to the entent the Priest may examine and trie, whether the child be lawfully Baptised or no. And yf those that bringe any child to the church do answere that he is already baptysed, then shall the Priest examine them further.

¶ By whom the chyld was Baptysed?

Who was present when the chyld was Baptysed?

Whether they called upon God for grace and succour in that necessitie?

With what thing, or what matter, they dyd Baptyse the chylde.

With what wordes the childe was Baptised?

Whether they thinke the childe to bee lawefully and perfectly Baptysed?

And yf the ministers shall proue by the aunsweres of suche as brought the childe, that al thinges were done as they ought to be: Then shall not he Christen the chylde agayne, but shal receyue him, as one of the flock of the true Christian people, sayinge thus.

I CERTIFIE you, that in this case ye haue done well, and according unto due order concerning the baptysing of this child, which beynge born in original synne and in the wrathe of God, is nowe by the lauer of regeneracion in Baptisme receyued into the noumbre of the children of God, and heyres of euerlasting lyfe: for our Lorde Jesus Christ doeth not denie his grace and mercie unto such infantes, but most lovingly doth cal them unto him, as the holy gospel doeth witnesse to our comfort, on this wyse.

AT a certayne tyme they brought chyldren unto Christ that he should touche them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and sayde unto them: Suffre litle chyldren to come unto me, and forbid them not, for to such belongeth the kingdom of God. Verely I saye unto you, whosoeuer doeth not receyue the kyngdome of God as a litle chyld, he shal not entre therein. And when he had taken them up in his arms, he put his handes upon them and blessed them. Mark x.

¶ *After the Gospell is read, the Minister shall make this exhortacion upon the words of the Gospel.*

FRENDES, youe heare in this Gospell the wordes of our Sauiour Christe, that he commaunded the chyldren to bee broughte unto him: howe he blamed those that woulde haue kepte them from him: howe he exhorted all men to folow their innocencie: ye perceyue howe by his outwarde gesture and dede he declared his good wyll toward them. For he embrased them in his arms, he layde his handes upon them, and blessed them. Doubt ye not therefore, but earnestly belieue, that he hath lykewise fauourably receyued thys present infante, that he hath embrased him with the armes of his mercie, that he hath geuen unto him the blessinge of eternall lyfe, and made him partaker of his euerlasting kyngdome. Wherfore we beeing thus perswaded of the good wyll of our heauenly father, declared by hys sonne Jesus Christ towardes this infant: Let us faythfully and deuoutly geue thankes unto hym, and saye the prayer which the Lorde himselfe taught; and in declaracion of our fayth, let us recyte the articles conteyned in our Crede.

Here the Ministre with the Godfathers and Godmothers shall say.

OUR father which art in heauen, &c.

¶ *Then shal the Priest demaund the name of the chyld, which beyng by the Godfathers and Godmothers pronounced, the Ministre shall saye.*

N. Doest thou in the name of this childe forsake the Deuill and all hys woorks, the vayne pompe and glorye of the worlde, with all the couetous desyres of the same, the carnall desyres of the flesh, and not to folow, and be ledde by them?

Answere. I forsake them all.

Minister. Doest thou in the name of this childe professe thys fayth, to beleue in God the father almightye, maker of heauen and earth. And in Jesus Christ his onely begotten sonne our Lorde: and that he was conceiued by the holy ghoste, borne of the vyrgin Marye, that he suffred under Poncius Pilate, was crucifyed, dead and buried, that he went downe into hell, and also dyd ryse agayne the thyrde day: that he ascended into heauen, and sytteth at the ryght hande of God the father almightie: and from thence he shall come agayne at the ende of the worlde to iudge the quicke and the dead?

And doe you in hys name beleue in the holy gost. The holy catholique Churche. The Communion of saincts. The remission of synnes. Resurreccion, and euerlasting lyfe after death?

Aunswere. All this I stedfastly beleue.

¶ Let us praye.

ALMIGHTIE and euerlastyng God, heauenly father, we geue thee humble thankes, for that thou hast vouchsafed to cal us to the knowledge of thy grace, and fayth in thee: increase this knowledge and confyrme this fayth in us euermore: Geue thy holy spirit to this infante, that he beyng borne agayne, and beeyng made heyre of euerlasting saluacion, through oure Lorde Jesus Christe, maye continue thy seruaunt, and attayne thy promyse, through the same oure Lord Jesus Christ thy sonne: who lyueth and reygneth with thee in unitie of the same holy spirite euerlastingly. Amen.

Then shal the minister make this exhortacion to the Godfathers, and Godmothers.

FORASMUCHE as thys chylde hath promysed by you to forsake the deuill and all his works, to beleue in God, and to serue him: you must remembre that it is youre parte and duetie to see that this infante be taughte so soone as he shalbe able to learne, what a solemne vowe, promyse, and profession he hath made by you: and that he maye knowe these thyngs the better, ye shall call upon hym to heare sermons: And chiefly ye shall prouyde that he maye learne the Crede, the Lordes Prayer, and the ten Commaundements in the Englishe tongue, and all other thyngs whiche a Chrystian man ought to knowe and beleue, to his soules health, and that thys childe maye be vertuously broughte up, to leade a

godly and a Christen lyfe : Remembryng alwaye that Baptisme doeth represente unto us our profession, which is to folowe the example of our sauiour Christe, and be made lyke unto hym : that as he dyed and rose agayne for us, so should we, which are baptized, die from synne, and ryse agayne unto righteousnesse, continually mortyfyyng al our euill and corrupte affeccions, and dayly proceding in all vertue, and godlynes of lyuing.

¶ *And so forth, as in Publique Baptisme.*

¶ *But yf they which bring the infantes to the Churche, doe make an uncertayn aunswere to the Priestes questions, and saye that they cannot tel what they thoughte, dyd, or sayde, in that greate feare and trouble of mynd (as oftentymes it chaunceth) : then lette the Priest baptyse him in forme aboue wrytten concernynge Publique Baptysme, sauyng that at the dypping of the Chyld in the Fonte, he shal use this forme of wordes.*

IF thou be not baptysed already, *N.* I baptise thee in the name of the father, and of the sonne, and of the holy goste. Amen.

CONFIRMACION

WHEREIN IS CONTEYNED A CATECHISME FOR CHILDREN.

To the ende that Confirmacion maye be ministred to the more edifying of such as shal receyue it (according unto saincte Paules doctrine, who teaches that al thinges should be done in the Churche to the edificacion of the same) it is thought good that none hereafter shalbe confirmed, but such as can say in their mother tongue the articles of the fayth, the Lord's prayer, and the x commaundements; And can also answere to suche questions of this short Catechism, as the Bisshop (or such as he shal appointe) shal by his discrecion appose them in. And this ordre is most conueniente to be observed for dyuers consideracions.

First, because that when children come to the yeres of discrecion, and haue learned what their godfathers and godmothers promised for them in baptisme, they may then themselues with their own mouth, and with their own consent, openly before the Churche, ratifie and confirme the same: and also promise that by the grace of god they wil euermore endeuoure themselfes faithfully to obserue and kepe suche thynges, as they by their owne mouth and confession haue assented unto.

Secondly, forasmuche as Confirmacion is ministred to them that be Baptized, that by imposicion of handes and prayer they maye receyue strength and defence ægainste all temptacions to sinne and the assaultes of the worlde, and the Deuyll: it is most mete to be ministred when children come to that age, that partly by the frailtie of their own flesh, partly by the assaultes of the world and the Deuil, they begyn to be in daunger to fall into sondry kindes of synne.

Thirdly, for that it is agreable with the usage of the Churche in times past, whereby it was ordeined that Confirmacion should be ministred to them that were of perfect age, that thei being instructed in Christes religion, shoulde openly professe their owne fayth, and promise to be obedyent unto the wyll of God.

And that noman shal think that any detriment shall come to children by deferryng of their Confirmacion; he shal knowe for truth, that it is certeyne by Goddes woord, that children beyng baptysed, haue al thynges necessary for their saluacion, and be undoubtedly saued.

A CATECHISME,

THAT IS TO SAYE,

AN INSTRUCCION TO BE LEARNED OF EUERY CHYLD, BEFORE HE BE BROUGHT TO BE CONFYRMED OF THE BISSHOPPE.

Question. What is your name?

Aunswere. N. or *M.*

Question. Who gaue you thys name?

Aunswere. My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christe, the childe of god, and an inheritour of the kingdome of heauen.

Question. What dyd your godfathers and godmothers then for you?

Aunswere. They did promise and vowe three thinges in my name. First, that I should forsake the deuil and all his woorks and pompes, the vanities of the wycked worlde, and all the synfull lustes of the fleshe. Secondly, that I shoulde belieue al the articles of the christen fayth. And thirdly, that I shoulde kepe Goddes holy wyll and commaundements, and walke in thesame all the dayes of my lyfe.

Question. Doest thou not thinke that thou art bounde to beleue and to doe as they haue promised for thee?

Aunswere. Yes verely. And by Gods helpe so I wyl. And I hertely thank our heauenly father, that he hath called me to thys state of saluacion, through Jesus Christe our sauiour. And I pray god to geue me his grace, that I may continue in the same unto my lyues ende.

Question. Rehearse the articles of thy beliefe.

Aunswere. I beleue in god the father almightie, maker of heauen and of earth. And in Jesus Chryst hys onely sonne our lord. Which was conceyued of the holy gost, borne of the vyrgin Mary. Suffred under Ponce Pilate, was crucyfyed, dead and buried, he descended into hel. The thirde day he rose againe from the dead. He ascended into heauen, and sitteth at the right hande of God the father almightie. From thence he shall come to iudge the quicke and the dead. I beleue in the holy gost. The holy Catholyke Churche. The communion of Sainctes. The forgiueness of synnes. The resurreccion of the bodye. And the lyfe euerlastyng. Amen.

Question. What doest thou chiefely learne in these articles of thy beliefe?

Aunswere. Firste I learne to beleue in God the father, who hath made me and al the worlde.

Secondly, in god the sonne who hath redemed me and all mankynde.

Thirdly, in god the holy gost, who sanctifieth me and all the electe people of God.

Question. You sayed that your godfathers and godmothers dyd promise for you that you should kepe goddes commaundementes. Tel me how many there be.

Aunswere. Tenne.

Question. Whiche be they?

Aunswere. The same whiche God spake in the xx. Chapter of Exodus, saying: I am the lord thy god which haue brought thee out of the lande of Egipte, out of the house of bondage.

I. Thou shalt haue none other goddes but me.

II. Thou shalt not make to thyself any grauen ymage, nor the likeness of any thyng that is in heauen aboue, or in the earth beneath, nor in the water under the yearth: thou shalte not bowe downe to them, nor woorshippe them. For I the Lorde thy God am a gelous God, and visite the synnes of the fathers upon the children, unto the thirde and fourth generacion of them that hate me, and shew mercy unto thousandes in them that loue me, and kepe my commaundementes.

III. Thou shalt not take the name of the lord thy god in vayne: for the Lord will not holde hym giltlesse that taketh hys name in vayne.

IV. Remembre thou kepe holy the Sabboth daye. Sixe dayes shalte thou laboure and doe all that thou hast to doe: but the seuenth daye is the Sabboth of the lorde thy God. In it thou shalte doe no maner of worke, thou, and thy sonne and thy daughter, thy man seruaunt, and thy maide seruaunt, thy catell, and the straunger that is within thy gates: for in sixe dayes the Lorde made heauen and earth, the Sea, and all that in them is, and rested the seuenth daye. Wherefore the lord blessed the seuenth daye and halowed it.

V. Honour thy father and thy mother, that thy dayes may be long in the lande which the lord thy god geueth thee.

VI. Thou shalt doe no murthur.

VII. Thou shalt not commit adulterye.

VIII. Thou shalt not steale.

IX. Thou shalt not bear false witnesse agaynste thy neighbour.

X. Thou shalt not couite thy neighbour's house, thou shalt not couite thy neighbour's wife, nor his seruaunt, nor his maide, nor his oxe, nor hys asse, nor any thyng that is hys.

Question. What doest thou chieflye learne by these commaundementes?

Aunswere. I learne two thinges: My duetie towardes God, and my duetie towardes my neighbour.

Question. What is thy duetie towards god?

Answer. My duetie towards god is, to beleue in hym, to feare hym, and to loue hym with all my hearte, with all my mynde, with al my soule, and with all my strength. To worship him. To

geue him thankes. To put my whole truste in him. To call upon him. To honoure his holy name and his word, and to serue hym truely all the daies of my lyfe.

Question. What is thy duetie towardes thy neyghbour?

Answer. My duetie towards my neighboure is, to loue hym as myself. And to doe to al men as I would they should do unto me. To loue, honour and succour my father and mother. To honour and obey the kyng and hys ministers. To submit my self to all my gouernours, teachers, spiritual Pastours, and maisters. To ordre myself lowly and reuerently to al my betters. To hurte no body by worde nor dede. To be true and iuste in al my dealynge. To beare no malice nor hatred in my heart. To kepe my handes from pickyng and stealing, and my tongue from euil speaking, lying, and slaunderyng. To kepe my body in temperaunce, soberness, and chastitie. Not to couet nor desyre other men's goodes. But learne and labour truly to geat myne owne liuing, and to do my duetie in that state of lyfe, unto which it shall please god to call me.

Question. My good chylde, knowe this, that thou art not able to doe these thyngs of thy selfe, nor to walke in the commaundementes of god, and to serue him, without hys speciall grace, which thou must learne at all tymes to cal for by diligent praier. Let me heare therefore if thou canst say the Lordes prayer.

Aunswere. Our father, which art in heauen, hallowed be thy name. Thy kyngdome come. Thy wyll be doen in earth as it is in heauen. Geue us thys daye our dayly bread. And forgeue us oure trespasses, as we forgeue them that trespasse against us. And leade us not into temptacyon. But delyuer us from euill. Amen.

Question. What desirest thou of god in thys prayer?

Aunswere. I desire my Lord God oure heauenly father, who is the geuer of all goodnes, to send hys grace unto me and to al people, that we may worshyp him, serue hym, and obey hym as we ought to doe. And I praye unto God, that he wyll sende us all thynges that be nedeful both for our soules and bodyes: And that he will be mercyful unto us, and forgeue us oure synnes: and that it wyll please him to saue and defende us in all daungers gostly and bodyly. And that he will kepe us from all synne and wyckednes, and from our gostly enemye, and from euerlasting death. And thys I truste he wyll doe of hys mercy and goodnes, through our lord Jesu Christ. And therefore I saye, Amen. So be it.

¶ *So sone as the children can say in theyr mother tongue the artycles of the fayth, the Lordes prayer, the x Commaundementes: and also can answer to such questions of this shorte Catechisme, as the Bisshop (or such as he shal appoynt) shall by his discrecion appose them in: then shall they be broughte to the Bisshop by one that shalbe hys Godfather, or Godmother, that euery childe maye haue a witnes of his confirmacion.*

¶ *And the Bisshop shall confyrm them on this wise.*

¶ CONFIRMACYON.

Our helpe is in the name of the Lord.
Aunswere. Which hath made both heauen and earth.
Minister. Blessed is the name of the Lord.
Aunswere. Hencefurth world without ende.
Minister. Lord heare our prayer.
Aunswere. And let out crye come to thee.

Let us praye.

ALMIGHTIE and euerliuinge God, who haste vouchesafed to regenerate these thy seruaunts by water and the holy gost, and hast geuen unto them forgyuenes of all theyr synnes : strengthen them, we beseche thee, (O Lord,) with the holy gost the comforter, and daily encrease in them thy manifold giftes of grace, the spirite of wisdome and understanding ; the spirite of counsel and gostly strength, the spirite of knowledge and true godlynes : and fulfil them, (O lord,) with the spirit of thy holy feare. Amen.

Then the Bisshoppe shal laye hys hande upon euery chylde seuerally, saying,

DEFENDE, O lord, this child with thy heauenly grace, that he may continue thine for euer, and dayly encrease in thy holy spirite more and more, until he come unto thy euerlastyng kyngdom. Amen.

Then shall the Bisshoppe saye.

¶ Let us pray.

ALMIGHTIE euerliuing God, whiche makeste us both to will, and to doe those thyngs that be good and acceptable unto thy Maiestie : we make oure humble supplycacyons unto thee for these children, upon whom (after the example of thy holy Apostles) we haue layed our handes, to certifie them (by thys sygne) of thy fauoure and gracious goodnes towarde them : lette thy fatherly hande we beseche thee euer be ouer them, let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy woord, that in the ende they may obteine the euerlastyng lyfe, through our Lord Jesus Chryst, who with thee and the holy goste, lyueth and reygneth one god, world without ende. Amen.

Then the Bishoppe shall bless the children, thus saying.

THE blessyng of god Almightie, the father, the sonne, and the holy goste, be upon you, and remayne with you for euer Amen.

The Curate of euery Parishe, or some other at his appoynctmente, shall diligently upon Sundaies, and holy daies halfe an hour before Euensong, openly in the Churche instruct and examine so many children of his parishe sente unto him, as the time wil serue, and as he shal thinke conuenient, in some parte of this Catechisme.

And all Fathers, Mothers, Maisters, and Dames, shall cause theyr chyldren, seruaunts, and prentises (whiche haue not learned theyr Catechisme), to come to the church at the time appoynted, and obediently to heare and be ordered by the Curate, until such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bisshop shall geue knowledge for children to be brought afore him to any conuenient place, for theyr confirmacion: Then shall the Curate of euery parish either bryng, or send in writing, the names of al those children of his parishe which can say the Articles of their fayth, the Lordes praier, and the x commaundementes: and also howe many of them can aunswere to thother questions conteined in this Catechisme.

And there shal none be admitted to the holy Communion, until suche tyme as he can saye the Catechisme, and bee confirmed.

THE FOURME OF

SOLEMNIZACYON OF MATRYMONYE.

First the bannes must be asked three seuerall Sundayes or holy daies, in the time of seruice, the people being present after the accustomed maner.

And if the persons that woulde be maryed dwell in diuers Parishes, the bannes must be asked in both Parishes, and the Curate of thone Parish shall not solemnize Matrimonie betwixt them, without a certificat of the bannes beeyng thryce asked, from the Curate of the other Parishe. At the daye appoynted for Solemnizacion of Matrimonye, the persones to be maryed shal come into the bodye of the churche, with theyr frendes and neyghbours. And there the Priest shall thus saye.

DEARELY beloued frendes, we are gathered together here in the syght of God, and in the face of his congregacion, to ioyne together thys man and this woman in holy matrimonie, which is an honorable estate, instituted of god in Paradise, in the time of man's innocency, signifying unto us the misticall union that is betwixte Chryste and hys Churche: whiche holy estate Chryst adourned and beutified with his presence, and fyrst miracle that he wrought, in Cana of Galile, and is commended of Saincte Paul to bee honourable among all men; and therefore is not to bee enterprised, nor taken in hande unaduisedly, lightely, or wantonly, to satisfie mennes carnall lustes and appetites, lyke brute beastes that haue no understandynge: but reuerently, discretely, aduisedly, soberly, and in the feare of God: Duely consideryng the causes for whiche Matrymonye was ordayned. One was the procreacion of children, to be broughte up in the feare and nurtoure of the Lorde, and prayse of God. Secondlye it was ordeined for a remedye agaynste synne, and to auoide fornicacion, that suche persons as haue not the gyfte of continencie myght marye, and kepe themselues undefiled members of Christes body. Thirdly, for the mutuall societie, helpe, and coumforte, that the one ought to haue of the other, both in prosperitie and aduersitie; into the whiche holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioined together: let him now speake, or els hereafter for euer hōlde hys peace.

And also speakyng to the persones that shalbe maried, he shall saye.

I require and charge you (as you wil aunswere at the dreadful day of iudgment, when the secretes of al hearts shalbe disclosed) that if either of you doe knowe any impediment, why ye may not be lawfully ioyned together in Matrimonie, that ye confesse it. For be ye wel assured, that so many as be coupled together otherwyse then god's word doth allowe, are not ioyned together by god, neither is there Matrimonye lawfull.

At whiche daye of mariage if any man doe allege and declare any impediment why thei may not be coupled together in Matrimony by god's law or the lawes of this Realme, and wyl be bounde, and sufficient suerties with him, to the parties, or elles put in a caucion to the full value of such charges as the persons to be maried doeth susteine to proue his allegacion: then the Solemnizacion must be deferred, unto such tyme as the trueth be tryed. If no impedimente bee alleged, then shal the Curate saye unto the man.

N. Wilt thou haue this woman to thy wedded wife, to liue together after god's ordinaunce in the holy estate of matrimonie? Wilte thou loue her, coumfort her, honour, and kepe her in sickenes and in health? And forsaking al other kepe thee onely to her, so long as you both shall lyue?

The man shall aunswere,

I wyll.

Then shal the Priest saye to the woman.

N. Wilte thou haue this man to thy wedded housband, To lyue together after god's ordynaunce, in the holy estate of matrimony? Wylte thou obey him, and serue him, loue, honor, and kepe him, in sickenes and in health? and forsakyng al other kepe thee onely unto him, so long as you both shall lyue?

The woman shall answere,

I wyll.

Then shall the Minister saye,

Who geueth this woman to be maryed unto thys man?

And the Ministre receiuing the woman at her father or frendes handes, shal cause the man to take the woman by the ryght hande, and so either to geue their trouth to other. The man first saying,

I *N.* take thee *N.* to my wedded wife, to haue and to hold from this day foreward, for better, for worse, for rycher, for poorer, in sickenes, and in health, to loue, and to cherish, till death us

depart, according to goddes holy ordynaunce: And thereto I plight thee my troth.

Then shall they loose theyr handes, and the woman takyng again the man by the ryght hand shall saye.

I *N.* take thee N. to my wedded husbande, to haue and to holde from this day forewarde, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue, cherish, and to obeye, tyl death us depart, according to goddes holy ordynaunce: And thereto I geue thee my troth.

Then shall they agayne loose their handes, and the man shal geue unto the woman a ryng, laying the same upon the boke, with the accustomed duty to the priest and clerke. And the priest taking the ring shall delyuer it unto the man, to put it upon the fourth finger of the woman's left hand. And the man taught by the priest, shal say,

With this ring I thee wedde: with my body I thee worship: and with al my worldly goodes I thee endow. In the name of the father, and of the sonne, and of the holy gost. Amen.

Then the man leauing the ryng upon the fourth fynger of the woman's lefte hande, the Ministre shal say,

¶ Let up praye.

O ETERNAL God, creatour and preseruer of all mankynd, geuer of al spiritual grace, the auctour of euerlastyng lyfe: Sende thy blessyng upon these thy seruaunts, this man and this woman, whom we blesse in thy name, that as Isaac and Rebecca liued faithfully together; so these persons maye surely perfourme and kepe the vowe and couenaunt betwixt them made, whereof this ryng geuen and receyued is a token and pledge: and maye euer remayne in perfecte loue and peace together; and lyue accordynge unto thy lawes; throughe Jesus Christe oure Lorde. Amen.

¶ *Then shal the Priest ioyne theyr ryght handes together, and saye,*

Those whom god hath ioyned together, let no man put asunder.

¶ *Then shall the Ministre speak unto the people.*

FORASMUCHE as *N.* and *N.* have consented together in holy wedlocke, and haue witnessed the same beefore god and thys company, and thereto haue geuen and pledged their troth either to other, and haue declared thesame by geuing and receyuing of a ryng, and by ioyning of hands: I pronounce that they bee man and wyfe together. In the name of the father, of the sonne, and of the holy gost. Amen.

¶ *And the ministre shal adde thys blessyng.*

GOD the father, god the sonne, god the holy gost blesse, preserue, and kepe you: the lorde mercyfully with his fauoure loke upon you, and so fyll you with all spirituall benediccion and grace, that you maye so lyue together in this life, that in the world to come you may haue lyfe euerlastynge. Amen.

¶ *Then the Ministers or Clerkes, going to the Lordes table, shall saye or syng this Psalme following.*

BLESSED are all they that feare the Lord : and walke in hys ways. *Beati omnes.* cxxviii.

For thou shalt eate the labour of thy handes : O well is thee, and happy shalte thou be.

Thy wife shall be as the fruitfull vyne : upon the walles of thy house.

Thy chyldren lyke the Oliue braunches : round about thy table.

Lo, thus shal the man be blessed : that feareth the lord.

The lord from out of Sion shall blesse thee : that thou shalt see Hierusalem in prosperitie al thy lyfe longe.

Yea, that thou shalte see thy chyldrens chyldren : and peace upon Israel.

Glory be to the father, &c.

As it was in the, &c.

¶ *Or els thys Psalme folowinge.*

GOD be merciful unto us, and blesse us : and shew us the light of hys countenaunce, and be mercifull unto us. *Deus misereatur.* Psalm lxvii.

That thy waye may bee knowen upon the earth : thy sauing health among al nacions.

Let the people prayse thee (O god :) yea, let al the people prayse thee.

O let the nacions reioice and be glad : for thou shalte iudge the flock righteously, and gouern the nacions upon the earth.

Let the people prayse thee, O God : lette al the people prayse thee.

Then shal the earth bring furth her encrease : and God, euen our god, shal geue us his blessing.

God shal blesse us, and al the endes of the world shall feare hym.

Glory be to the father, &c.

As it was in thee, &c.

¶ *The Psalme ended, and the man and the woman kneling afore the lordes table: the prieste standyng at the table, and turning his face towarde them, shall saye.*

Lorde, haue mercy upon us.

Aunswere. Christ, haue mercy upon us.

Ministre. Lorde, have mercye upon us.
¶ Our father which arte in heauen, &c.
And leade us not into temptacion.
Aunswere. But delyuer us from euyll. Amen.
Minister. O Lorde saue thy seruaunt, and thy hand-mayde.
Aunswere. Which put theyr trust in thee.
Minister. O Lorde, sende them helpe from thy holy place.
Aunswere. And euermore defende them.
Minister. Be unto them a towre of strength.
Aunswere. From the face of theyr enemye.
Minister. O Lorde, heare our prayer.
Aunswere. And let our crye come unto thee.

The Minister.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy seruaunts, and sowe the sede of eternal lyfe in theyr mindes, that whatsoeuer in thy holy worde they shall profytably learne, they may in dede fulfyl the same. Loke, O Lord, mercyfully upon them from heaven, and blesse them. And as thou diddest send thy blessing upon Abraham and Sara to theyr great comfort; so vouchsafe to send thy blessing upon these thy seruaunts, that they obeying thy wyl, and alway being in safetie under thy proteccion, may abide in thy loue unto theyr liues' ende, through Jesu Christ our Lorde. Amen.

This prayer next folowing shalbe omitted where the woman is past chyld-birth.

O MERCIFUL Lord and heauenly father, by whose gracious gift mankind is encreased: we beseche thee, assist with thy blessing these two persons, that they may both be fruiteful in procreacion of chyldren, and also lyue together so long in godly loue and honestie, that they may see their children's children, unto the third and fourth generacion, unto thy prayse and honour: through Jesus Christ our Lorde. Amen.

O God, which by thy mighty power hast made all thinges of naught, which also after other thinges set in ordre didst appoynt that out of man (created after thyne owne ymage and similitude) womanne should take her beginning: and, knitting them together, didst teach that it should neuer be lawefull to put asunder those, whom thou by matrimonie hadst made one: O god, which hast consecrated the state of matrimonie to such an excellent misterie, that in it is signified and represented the spiritual mariage and unitie betwixt Christ and his church: Loke mercyfully upon these thy seruaunts, that both this man may loue his wife, according to thy worde, (as Christ did loue his spouse the church, who gaue himself for it, louing and cherishing it euen as his own flesh;) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithful and obedient as Sara; and in all

quietnes, sobriete, and peace, be a folower of holy and godly matrones: O Lorde, blesse them both, and graunt them to inheritie thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

Then shal the Priest saye,

ALMIGHTIE god, which at the beginning did create our first parentes Adam and Eue, and did sanctifie and ioyne them together in mariage: poure upon you the riches of his grace, sanctifie and blesse you, that ye may please him bothe in body and soule, and lyue together in holy loue, unto your lyues' ende. Amen.

Then shal begin the Communion, and after the Gospel shal be sayd a sermon, wherein ordinarely (so oft as there is any mariage) the office of a man and wyfe shalbe declared according to holy scripture: or yf there be no sermon, the Minister shall reade this that followeth.

ALL ye whiche be maried, or which entende to take the holy estate of matrimonie upon you: heare what holye scripture doeth saye, as touching the duetie of husbandes towarde theyr wyues, and wyues towarde theyr husbandes. Sainct Paule (in his Epistle to the Ephesians the fyfth Chapter) doeth geue this commaundemente to all maried men.

Ye husbandes, loue your wyues, even as Christ loued the church, and hath geuen himself for it, to sanctifie it, pourging it in the fountayne of water, throughe thy worde, that he might make it unto himself a glorious congregacion, not hauing spot, or wrinkle, or any such thinge; but that it should be holy and blameles. So men are bound to loue theyr owne wyues as theyr owne bodies. He that loueth his owne wife, loueth himself. For neuer did any man hate his owne flesh, but nourissheth and cherissheth it, euen as the Lord doth the congregacion; for we are membres of his body, of his fleshe, and of his bones.

For this cause shal a man leaue father and mother, and shall be ioyned unto his wyfe, and they two shalbe one fleshe. This mistery is great, but I speak of Christ and of the congregacion. Neuerthelesse, let euery one of you so loue his owne wyfe, euen as himselfe.

Likewise the same Sainct Paul (writing to the Colossians) speaketh thus to al men that be maried: Ye men loue your wyues and be not bitter unto them. Coloss. iii.

Heare also what Sainct Peter the apostle of Christe, which was him self a maried man, sayeth unto all men that are maried. Ye husbandes, dwel with your wiues according to knowledge: Geuing honour unto the wyfe, as unto the weaker vessel, and as heyres together of the grace of lyfe, so that your prayers be not hyndered. 1 Pet. iii.

Hetherto ye haue hearde the duetie of the husbande towarde the wyfe.

Nowe lykewyse, ye wyues, heare and learne your duetie towardes youre husbandes, euen as it is playnly set forth in holy scripture.

Sainct Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women submitte yourselues unto your own husbandes as unto the lord: for the husbande is the wyue's head, even as Christe is the head of the Church. And he is also the sauiour of the whole body. Therefore as the church, or congregacion, is subiecte unto Christe, so lykewyse let the wyues also bee in subieccion unto theyr owne husbandes in all thinges. And agayne he sayth: Let the wyfe reuerence her husbande. And (in his Epistle to the Collossians) Sainct Paule geueth you this shorte lesson: Ye wyues, submit your selues unto your own husbandes, as it is conuenient in the Lorde. Ephes. v. Coloss. iii. (*sic.*).

Sainct Peter also doth instruct you very godly, thus saying: Let wiues be subiect to theyr owne husbandes, so that yf any obey not the word, they may be wonne without the worde, by the conuersacion of the wyues, whyle they behold your chaste conuersacion, coupled with feare: whose apparel let it not be outward, with broyded heere and trimming about with gold, eyther in putting on of gorgeous apparel: but let the hyd man, which is in the heart, be without al corrupcion, so that the spirite be milde and quiet, which is a precious thing in the syght of God. For after this maner (in the olde tyme) dydde the holy women, whiche trusted in God apparel themselues, being subiect to their owne husbandes: as Sara obeyed Abraham callinge him Lord, whose daughters ye are made, doynge well and beyng not dismayde with any feare. 1 Pet. iii.

The newe maried persons (the same daye of their mariage) must receiue the holy communion.

THE ORDRE FOR THE

VISITACION OF THE SICKE.

¶ *The Priest entering into the sicke person's house, shall saye,*

Peace be in this house, and to all that dwell in it.

When he cometh into the sick man's presence, he shall saye, kneling downe.

REMEMBRE not, Lorde, oure iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redemed with thy most precious bloud, and be not angry with us for euer.

Lorde, haue mercy upon us.
Christ, haue mercy upon us.
Lorde, haue mercy upon us.
Our father, which art in heauen, &c.
And leade us not into temptacion.
Aunswere. But delyuer us from euyll. Amen.
Minister. O Lord, saue thy seruaunt.
Aunswere. Which putteth his trust in thee.
Minister. Sende him helpe from thy holy place.
Aunswere. And euermore mightely defende him.
Minister. Let the enemie have none aduauntage of him.
Aunswere. Nor the wicked approche to hurte him.
Minister. Be unto him, O Lord, a stronge towre.
Aunswere. From the face of his enemie.
Minister. Lorde, heare oure prayers.
Aunswere. And let our crye come unto thee.

Minister.

O LORD, loke downe from heauen, behold, visite, and releue this thy seruaunt: Looke upon him with the eyes of thy mercy, geue him comforte, and sure confidence in thee: Defende him from the daunger of the enemye, and keepe him in perpetuall peace, and safetie: through Jesus Christ our Lord. Amen.

Heare us, almightie and most mercyful God and sauiour. Extend thy accustomed goodnes to this thy seruaunt, which is grieued with sickenes: Visite him, O Lorde, as thou diddeste

visite Peter's wyue's mother and the Captayne's seruaunt. So visite and restore unto this sycke person his former health, (yf it bee thy wyl) or els geue him grace so to take thy vysitacion, that after this paynfull lyfe ended, he maye dwell with thee in lyfe euerlasting. Amen.

Then shall the Minister exhorte the sicke person after this fourme or other lyke.

DERELY beloued, know this: that almightie God is the Lord of lyfe and death, and ouer all thinges to them perteyning, as youth, strength, health, age, weakenes, and sickenesse. Wherfore, whatsoeuer your sickenesse is, know you certaynlye that it is god's visitacion. And for what cause soeuer this sickenesse is sente unto you: whether it be to trie youre pacience for the example of other, and that your fayth may be found in the day of the lord laudable, glorious, and honorable, to the encrease of glory, and endlesse felicitie: Or els it be sent unto you to correct and amend in you, whatsoeuer doeth offend the eyes of our heauenly father: know you certainly, that yf you truely repent you of your sinnes, and beare your sickenes paciently, trustinge in god's mercye, for his dere sonne Jesus Christes sake, and rendre unto him humble thankes for his fatherly visitacion, submittinge yourself wholy to his wyll; it shall turne to your profit, and helpe you forward in the right way that leadeth unto euerlasting lyfe.

Yf the person vysyted be very sicke, then the curate maye ende hys exhortacion in this place.

¶ Take therefore in good worth the chastement of the Lorde. For whom the Lorde loueth, he chastiseth. Yea, (as Sainct Paul sayth,) he skourgeth euery sonne which he receyueth: yf you indure chastisement, he offreth him self unto you as unto his owne children. What sonne is he that the father chastiseth not? Yf ye be not under correccion (whereof all true children are partakers), then are ye bastardes and not children. Therfore seing that whan our carnal fathers do correcte us, we reuerentlye obeye them: shall we not now much rather be obedient to our spiritual father, and so lyue? And they for a fewe dayes dooe chastise us after theyr owne pleasure: but he doeth chastise us for our profyt, to the intent he may make us partakers of his holynes. These wordes, good brother, are God's wordes, and written in holy scripture for oure comfort and instruccion, that we shoulde paciently and with thankesgeuing beare our heauenly father's correccion, whansoeuer by anye maner of aduersytie it shall please his gracious goodnes to vysit us. And there should be no greater comfort to christian persons, then to be made lyke unto Christe, by sufferinge paciently aduersities, troubles, and sickenesses. For he himself went not up to ioye, but fyrst he suffered payne: he entred not into his glorye before he was crucifyed. So truely oure waye to

eternall ioye is to suffre here with Christ, and our doore to entre into eternall lyfe is gladlye to dye with Christ, that we may ryse agayne from death, and dwel with him in euerlastinge lyfe. Now therfore taking your sicknesse which is thus profytable for you, pacientely: I exhorte you in the name of God, to remembre the profession which you made unto God in your Baptisme. And forasmuch as after this lyfe there is accoumpte to be geuen unto the righteous iudge, of whom all muste be iudged without respecte of persones: I requyre you to examine your self, and your state, both towarde God and man: so that accusing and condemning your self for your owne faultes, you may fynd mercy at our heauenly father's hande for Christ's sake, and not be accused and condemned in that feareful iudgement. Therfore I shall shortely rehearse the articles of our faythe, that ye maye knowe whether you do beleue as a Christian man should, or no.

¶ *Here the Minister shal rehearse the articles of the faith, sayinge thus.*

DOEST thou beleue in God the father almightie?

¶ *And so forth, as it is in Baptisme.*

¶ *Then shall the Minister examine whether he be in charitie with al the world: Exhortinge him to forgeue from the bottome of his hearte al persons that haue offended hym: and yf he haue offended other to aske them forgeuenesse: And where he hath done iniurie or wrong to any man, that he make amendes to the uttermost of his power. And yf he haue not afore disposed hys goodes, let him then make his wyl. But men must be ofte admonished that they sette an ordre for theyr temporall goodes and landes whan they be in health. And also declare his debtes, what he oweth, and what is owing unto him, for discharging of his conscience, and quietnesse of hys executours.*

¶ *These words before rehearsed, may be said before the Minister beginne his prayer, as he shal see cause.*

¶ *The minister may not forgeat nor omitte to moue the sicke person (and that most earnestly) to lyberalitie towarde the poore.*

¶ *Here shal the sicke person make a special confession, yf he feele his conscience troubled wyth any weyghtie matter. After which confession the Priest shal absolue hym after thys sorte.*

OUR Lord Jesus Christ, who hath left power to his Church to absolue al sinners, whiche truely repent and beleue in him, of his great mercy forgeue thee thine offences: and by his aucthoritie committed to me, I absolue thee from all thy synnes, in the name of the father, and of the sonne, and of the holy gost. Amen.

¶ *And then the Priest shal saye the Collect folowinge.*

¶ Let us praye.

O MOSTE mercyfull God, whiche according to the multitude of thy mercies doest so put away the sinnes of those which truely

repente, that thou remembrest them no more: open thy eye of mercy upon this thy seruaunt, who most earnestly desyreth pardon and forgeuenes: Renue in him, most louing father, whatsoeuer hath been decayed by the fraud and malice of the deuyl, or by his owne carnal wyl, and fraylnesse: preserue and continue this sicke membre in the unitie of thy church, consider his contricion, accept his teares, asswage his paine, as shal be sene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy; Impute not unto him his former synnes, but take him unto thy fauoure: through the merites of thy most derely beloued sonne Jesus Christe. Amen.

Then the Minister shal saye thys Psalme.

IN thee, O lord, haue I put my trust, let me neuer be put to confusion: but rydde me, and delyuer me, into thy rightousnesse; incline thyne eare unto me, and saue me. *In te Domine speravi.* Psal. xxi. (*sic*).

Be thou my strong holde, (whereunto I may alway resorte) thou hast promised to helpe me, for thou art my house of defence, and my castell.

Deliuer me (O my God) out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

For thou (O Lorde God) art the thinge that I long for: thou art my hope, euen from my youth.

Throughe thee haue I been holden up euer since I was borne; thou art he that toke me out of my mother's wombe; my prayse shall alway be of thee.

I am become as it were a monstre unto many: but my sure trust is in thee.

O lette my mouth be fylled with thy prayse (that I may sing of thy glory) and honour all the daye longe.

Caste me not away in the tyme of age, forsake me not when my strength fayleth me.

For myne enemies speake agaynste me: and they that lay waite for my soule take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to delyuer him.

Goe not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded and perishe that are against my soule: let them be couered with shame and dishonor that seke to do me euyll.

As for me, I wyll paciently abyde alwaye: and wyll prayse thee more and more.

My mouth shall daylye speake of thye righteousnesse and saluacion: for I knowe no ende thereof.

I wyl goe forth in the strength of the Lord God: and wyll make mencion of thy righteousnes onely.

Thou (O god) hast taught me from my youth up until now: therfore I wyl tel of thy wonderous workes.

Forsake me not (O God) in myne olde age, when I am graye headed, untill I haue shewed thy strength unto this generacion, and thy power to all them that are yet for to come.

Thy righteousness (O God) is very hygh: and great thinges are they that thou haste doone; O God, who is lyke unto thee?

O what greate troubles and aduersities haste thou shewed me! and yet diddeste thou turne and refreshe me: yea, and broughtest me from the depe of the earth agayne.

Thou hast brought me to greate honour: and comforted me on euery syde.

Therfore wyl I prayse thee and thy faythfulness (O God) playing upon an instrument of musicke, unto thee wyl I sing upon the harpe, O thou holy one of Israel.

My lippes wyl be fayne when I syng unto thee: and so wyll my soule whom thou hast deliuered.

My tonge also shall talke of thy righteousnesse al the daye longe, for they are confounded and broughte unto shame that seke to do me euyll.

Glory bee to the father, and to the sonne; and to the holye ghoste.

As it was in the beginninge, is nowe; and euer shall be; worlde without ende. Amen.

¶ *Addinge this.*

O SAUIOURE of the worlde, saue us, whiche by thy crosse and precious bloud hast redemed us, helpe us, we beseche thee, O God.

Then shal the Minister saye.

THE almightie Lorde, which is a most stronge tower to all them that put their truste in him, to whom all thinges in heauen, in earth, and under earth, doe bowe and obeye: be nowe and euermore thy defence, and make thee know and feele, that there is no other name under heauen geuen to manne, in whom, and throughe whom, thou mayest receyue health and salvacion, but onely the name of oure Lorde Jesus Christe. Amen.

THE

COMMUNION OF THE SICKE.

Forasmuch as all mortal men be subiect to many sodayne perilles, diseases and sickenesses, and euer uncertayne what time they shal depart out of this lyfe: Therfore to thintent they may be alwayes in a readinesse to dye, whensoeuer it shal please almightie God to call them, the Curates shal diligentlye from tyme to tyme, but speciallye in the plague tyme, exhorte theyr parishioners to the oft receyuing in the church of the holye communion of the body and bloud of our sauiour Christ. Which (yf they do,) they shal haue no cause, in theyr sodaine visitacion, to be unquieted for lacke of the same. But yf the sycke person be not hable to come to the church, and yet is desyrous to receyue the communion in hys house, then he must geue knowledge ouernyght, or els early in the morning to the Curate, signifyinge also howe manye be appoynted to communicate wyth hym. And hauinge a conuenient place in the syke man's house, where the Curate maye reuerently minister, and a good nombre to receyue the communion wyth the sycke personne, with al thinges necessarye for thesame, he shall there minister the holye communion.

The Collecte.

ALMIGHTIE euerlyuinge God, maker of mankinde, which doest correcte those whom thou doest loue, and chastisest euery one whom thou doest receyue: we beseche thee to haue mercy upon this thy seruaunt visited with thy hande, and to graunte that he may take his syckenesse paciently, and recouer his bodelye health (yf it bee thy gracious wyll), and whensoeuer his soule shall departe from the bodye, it maye bee without spotte presented unto thee: through Jesus Christ our Lorde. Amen.

The Epistle.

MY sonne, despyse not the correccion of the Lord, nether faynte when thou art rebuked of hym: For whom the Lord loueth, him he correcteth, yea and he scourgeth euery sonne whom he receyueth. Heb. xii

The Gospell.

VERELY, verely I saye unto you, he that heareth my worde, and beleueth on him that sente me, hath euerlasting lyfe, and shall not come unto damnacion, but he passeth from death unto lyfe. John v.

¶ *At the tyme of the distribucion of the holy Sacrament, the Priest shal fyrst receyue the Communion himself, and after minister unto them that be appointed to communicate wyth the sycke.*

¶ *But yf any man either by reason of extremitie of syckenes, or for lacke of warning in due tyme to the Curate, or for lacke of company to receyue with him, or by any other iust impediment, do not receyue the Sacrament of Christes body and bloud; then the Curate shal instruct him, that yf he do truely repent him of his synnes, and stedfastly beleue that Jesus Christ hath suffred death upon the crosse for him, and shed his bloud for his redempcion, earnestly remembring the benefites he hath therby, and gauing him heartie thanks therfore; he doeth eate and drinke the body and bloud of our Sauiour Christ, profytably to his soules health, althoughe he doe not receyue the Sacrament with hys mouth.*

¶ *When the sicke person is visited and receiueth the holi communion all at one tyme: then the priest for more expedicion shal cut of the forum of the visication at the Psalme.* In thee, O Lord, haue I put my trust, *and go streyght to the communion.*

¶ *In the tyme of plague, Swette, or suche other lyke contagious tymes of syckenesses or dyseases, when none of the parysh or neyghbours can be gotten to communicate wyth the syck in theyr houses, for feare of the infeccion, upon special request of the diseased, the minister may alonly communicate wyth hym.*

THE ORDRE FOR THE

BURIALL OF THE DEAD.

The Priest meting the corps at the Church style, shal saye. Or els the priestes and clerkes shal singe, and so go eyther unto the churche or towardes the graue.

I AM the resurreccion and the lyfe (sayeth the Lorde): he that beleueth in me, yea thoughe he were dead, yet shall he lyue. And whosoeuer lyueth and beleueth in me, shall not dye for euer. John xi.

I KNOWE that my redemer lyueth, and that I shall ryse out of the earth in the last day, and shalbe couered agayne with my skinn, and shall see God in my fleshe: yea, and I my selfe shall beholde hym, not with other but wyth these same eyes. Job xix.

WE brought nothing into this world, neither may we cary any thing out of this worlde. The Lord geueth, and the Lorde taketh awaye. Euen as it hath pleased the Lord, so cometh thinges to passe: blessed be the name of the Lorde. 1 Tim. vi Job. i.

When they come at the graue, whiles the corps is made ready to be layde into the earth, the Priest shall saye, or the priest and clerkes shall singe.

MAN that is borne of a womanne, hath but a shorte time to lyue, and is full of misery: he cometh up and is cut downe lyke a floure; he flieth as it were a shadowe, and neuer continueth in one staye. Job ix.

In the mideste of lyfe we bee in death: of whom may we seke for succour, but of thee, O Lord, which for our sinnes iustlye arte displeased? yet, O Lord God most holy, O Lord most mightie, O holy and moste mercyfull sauioure, delyuer us not into the bitter paines of eternal death. Thou knowest, Lord, the secretes of oure heartes: shutte not up thy merciful eyes to oure prayers: But spare us, lord most holi, O god most mightie, O holy and mercifull sauiour, thou moste worthy iudge eternall, suffre us not at oure last houre for any paynes of death to fall from thee.

Then whyle the earth shalbe cast upon the body, by some standing by, the priest shal say,

FORASMUCHE as it hathe pleased almightie God of his great mercy to take unto himselfe the soule of our dere brother here

departed: we therefore commit his body to the ground, earth to earth, asshes to asshes, dust to dust, in sure and certayne hope of resurreccion to eternal lyfe, through our Lord Jesus Christ, who shal chaunge our vyle bodye, that it maye bee lyke to his glorious bodye, according to the mightie working wherby he is hable to subdue all thinges to himselfe.

¶ *Then shalbe sayd or song,*

I HEARDE a voyce from heauen, sayinge unto me: Wryte from henceforth, blessed are the dead which dye in the Lorde. Euen so sayth the spyrite, that they rest from theyr laboures.

Then shal folowe this lesson, taken out of the xv. Chapter to the Corinthians, the fyrst Epistle.

CHRISTE is rysen from the dead, and become the fyrst fruites of them that slepte. For by a manne came death, and by a manne came the resurreccion of the dead. For as by Adam all dye, euen so by Christ shall all be made alyue, but euery man in hys owne ordre. The fyrst is Christ, then they that are Christes, at his comming. Then cometh the ende, when he hath delyuered up the kyngdome to God the father, when he hath put downe all rule and all aucthoritie and power. For he must reygne tyll he haue put all hys enemies under his feete. The laste enemie that shall be destroyed is death. For he hath putte all thinges under his feete. But when he sayth all thinges are put under him, it is manyfest that he is excepted, which dyd put all thinges under him. When all thinges are subdued unto him, then shal the sonne also himself be subiect unto him that put al thinges under him, that God may be al in al. Els what doe they which are Baptised ouer the dead, yf the dead ryse not at all? Why are they then Baptysed ouer them? yea and why stande we alwaye then in ieopardie? By our reioysing, whiche I haue in Christ Jesu oure Lorde, I dye daylye. That I haue foughte with beastes at Ephesus after the maner of men, what auantageth it me, if the dead ryse not agayne? Lette us eate, and drinke, for to-morowe we shall dye. Be not ye deceyued: euil wordes corrupt good maners. Awake truely oute of slepe, and synne not. For some haue not the knowledge of God. I speake this to youre shame. But some man wyl saye: How aryse the dead? with what body shal they come? Thou foole, that whiche thou soweste is not quickened, excepte it dye. And what sowest thou? Thou sowest not that body that shalbe; but bare corne as of wheat, or of some other: but God geueth it a bodye at his pleasure, to euery sede his owne bodi. Al fleshe is not one maner of fleshe: but there is one maner of fleshe of men, and other maner of fleshe of beastes, and other of fisshes, another of birdes. There are also celestial bodies, and there are bodies terrestriall. But the glorye of the celestiall is one, and the glory of the terrestrial is

another. There is one maner glory of the sunne, and another glory of the mone, and another glory of the starres. For one starre differeth from another in glory. So is the resurreccion of the dead. It is sowen in corrupcion, it ryseth agayne in incorrupcion. It is sowen in dishonoure, it ryseth agayne in honour. It is sowen in weaknesse, it ryseth agayne in power. It is sowen a naturall bodye, it ryseth agayne a spyrituall bodye. There is a naturall bodye, and there is a spirituall bodye : as it is also written : the fyrst man Adam was made a lyuing soule, and the laste Adam was made a quickening spyryte. Howbeit, that is not fyrst which is spyrytuall : but that whiche is naturall, and then that whiche is spyrytuall. The fyrst man is of the earth, earthy : the second man is the Lord from heauen, heauenly. As is the earthy, suche are they that are earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the Image of the earthy, so shall we beare the Image of the heauenly. Thys say I, brethren, that fleshe and bloud cannot inherite the kyngdome of God · neyther doeth corrupcion inherite uncorrupcion. Beholde, I shewe you a mistery. We shall not all slepe : but we shall all be chaunged and that in a momente, in the twinkeling of an eie by the last trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible, and we shall be chaunged. For thys corruptyble must put on incorrupcion : and this mortall must put on immortalitie. When this corruptible hath put on incorrupcion, and this mortal hath put on immortalitie : then shalbe brought to passe the saying that is written : Death is swallowed up in victory : Death, where is thy styng? Hell, where is thy victorye? The styng of death is sinne : and the strength os sinne is the law. But thanks be unto God whiche hath geuen ue victory, through oure Lorde, Jesus Chryst. Therefore, my deare brethren, be ye stedfaste and unmouable, alwayes riche in ths worke of the Lorde, forasmuche as ye knowe that your labour if not in vayne in the Lorde.

The lesson ended, the priest shall saye.

Lorde, haue mercy upon us.
Christe, haue mercy upon us.
Lorde, haue mercy upon us.
Our father which art in heaven, &c.
And leade us not into temptacion.
Aunswere. But delyuer us from euill. Amen.

The Priest.

ALMIGHTIE God, with whom doe lyue the spirites of them that departe hence in the lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the fleshe, be in ioye and felicitie : We geue thee hearty thankes, for that it hath pleased thee to deliuer thys *N.* our brother out of the myseryes

of this sinneful world : beseching thee, that it maye please thee of thy gracious goodnesse, shortely to accomplyssh the noumbre of thyne electe, and to haste thy kingdome, that we with this our brother, and al other departed in the true faith of thy holy name, maye haue our perfect consummacion and blisse, both in body and soule, in thy eternal and euerlastyng glory. Amen.

The Collect.

O MERCIFUL God, the father of our Lorde Jesus Christe, who is the resurreccion and the lyfe, in whom whosoeuer beleueth, shall lyue though he dye ; and whosoeuer liueth and beleueth in hym, shall not dye eternally : who also taught us (by his holy Apostle Paule) not to be sorye, as men without hope, for them that slepe in hym : We mekely beseche thee (O father) to raise us from the death of sinne unto the life of righteousnes, that when we shal depart thys lyfe, we may reste in him, as our hope is thys our brother doeth ; and that at the general resurreccion in the laste daye, we may be founde acceptable in thy syghte, and receiue that blessing which thy welbeloued sonne shall then pronounce to al that loue and feare thee, saying : Come, ye blessed children of my father, receiue the kyngdome prepared for you from the beginning of the world. Graunt this we beseche thee, O merciful father, through Jesus Christ our mediatour and redeyemer. Amen.

THE THANKES GEUING OF WOMEN AFTER CHILDE BIRTH,

COMMONLY CALLED

THE CHURCHYNG OF WOMEN.

The woman shall come into the churche, and there shall knele downe in some conueniente place, nighe unto the place where the table standeth: and the prieste standyng by her, shall say these wordes, or suche like, as the case shal require.

FORASMUCH as it hath pleased almightie God of his goodnes to geue you safe deliueraunce, and hath preserued you in the great daunger of childe birth: ye shall therefore geue harty thankes unto god, and praye.

Then shall the priest say thys Psalme.

I HAUE lyfted up myne eyes unto the hilles: from whence cometh my helpe.

My helpe cometh euen from the lord: which hath made heauen and earth.

He wil not suffre thy fote to be moued: and he that kepeth thee wil not slepe.

Beholde, he that kepeth Israel: shall neither slumber nor slepe.

The lorde hymselfe is thy keper: the lorde is thy defence upon thy right hande.

So that the Sunne shal not burne thee by daye: neyther the Moone by nyghte.

The Lorde shall preserue thee from al euil: yea, it is euen he that shal kepe thy soule.

The Lord shall preserue thy going out, and thy coming in: from this time furth for euermore.

Glory be to the father, and to the sonne, and to, &c.

As it was in the begynnyng, is nowe, and euer, &c.

Lorde, haue mercy upon us.
Christe, haue mercy upon us.
Lorde, haue mercy upon us.
Our Father, which, &c.
And leade us not into temptacion.
Aunswere. But delyuer us from euyll. Amen.

Priest. O Lorde, saue this woman thy seruaunt.
Aunswere. Which putteth her trust in thee.
Priest. Be thou to her a strong tower.
Aunswere. From the face of her enemye
Priest. Lorde, heare our prayer.
Aunswere. And let our crie come unto thee.

Priest. ¶ Let us praye.

O ALMIGHTIE god, whiche hast delyuered this woman thy seruant from the great paine and peryl of childe birth: Graunte, we beseche thee, (most mercifull father,) that she through thy helpe, maye both faythfully lyue, and walke in her vocacion, accordyng to thy wyl in thys lyfe present; and also maye bee partaker of euerlastinge glorye in the life to come: through Jesus Christe our Lorde. Amen.

The woman that cometh to geue her thankes, muste offre accustomed offeryngs: and if there be a Communion, it is conueniente that she receyue the holy Communyon.

A COMMINACION AGAYNSTE SYNNERS,

WITH CERTAYNE PRAYERS TO BE USED DYUERS TYMES IN THE YERE.

¶ *After Mornyng praier, the people being called together by the ringing of a bell, and assembled in the Churche, the English Letany shalbe sayd after the accustomed maner: whiche ended, the Priest shall goe into the pulpite and saye thus:*

BRETHREN, in the primatiue church there was a Godly discyplyne, that at the begynnyng of Lent suche persons as were notorious synners, wer put to open penaunce and punished in thys world, that their soules might be saued in the day of the lorde, and that others admonished by theyr example, myght be more afrayed to offende. In the stede wherof, untyl the sayd discipline may be restored againe, (which thing is much to be wyshed,) it is thought good, that at thys tyme (in your presence) should be read the general sentences of God's curssyng against impenitent sinners, gathered out of the xxvii. Chapiter of Deuteronomye, and other places of scripture: and that ye shoulde aunswere to euery sentence, Amen. To thintent that you, beyng admonished of the great indignacion of God agaynst synners, may the rather be called to earneste and true repentaunce, and may walke more warely in these daungerous daies, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

CURSED is the man that maketh any carued or molten Image, an abhominacion to the Lorde, the worke of the handes of the craftes manne, and putteth it in a secrete place to worshyp it.

And the people shall aunswere and saye,

Amen.

Minister. Cursed is he that curseth his father, and mother.
Aunswere. Amen.
Minister. Cursed is he that remoueth awaye the marke of hys neighbour's lande.
Aunswere. Amen.
Minister. Cursed is he that maketh the blynd to goe out of his waye.
Aunswere. Amen.

Minister. Cursed is he that letteth in Judgemente the ryght of the straunger, of them that be fatherles, and of wydowes.

Aunswere. Amen.

Minister. Cursed is he that smiteth his neighboure secretly.

Aunswere. Amen.

Minister. Cursed is he that lyeth with his neighbour's wife.

Aunswere. Amen.

Minister. Cursed is he that taketh reward to slea the soule of innocent bloud.

Aunswere. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for hys defence, and in hys hearte goeth from the Lorde.

Aunswere. Amen.

Minister. Cursed are the unmercifull, the fornicatours and adulterers, & the couetous persons, the worshyppers of ymages, slaunderers, drunkards, and extorcioners.

Aunswere. Amen.

Psa. cxviii. *The Minister.* Nowe seeing that all they be accursed (as the Prophet Dauid beareth witnes) which dooe erre and goe astraye from the commaundementes of God: lette us (remembryng the dreadfull judgement hangynge ouer our heades, and beeyng always at hande) returne unto our Lorde God, with all contricion and mekenesse of hearte bewaylynge and lamentynge our synfule lyfe, knowledgyng and confessyng our offences, and seekyng to bring furth Mat. iii. worthy fruites of penaunce. For nowe is the Axe put unto the roote of the trees, so that euery tree whiche bringeth not furth good fruite is hewen downe, and caste into the fyre. It is a fearfull Heb. x. thyng to fall into the handes of the lyuing God: he shall poure Ps. x. down rain upon the synners, snares, fyre and brimstone, storme and tempest: this shalbe their porcion to drynke. For loe, the Lord Es. xxvi. is comen out of his place, to visite the wickednes of suche as Mala. iii. dwell upon the earth. But who maye abide the daye of hys Mat. iii. comyng? Who shalbe able to endure when he appereth? His fanne is in his hand, and he wil pourge hys floore and gather hys wheate into the Barne: but he wylle burn the chaffe with 1 Thes. v. unquencheable fyre. The daye of the Lord cometh as a thefe upon the night; and when men shal say peace, and al thinges are safe, then shall sodenly destruccion come upon them, as sorowe cometh upon a woman trauailing with childe, and they shall not escape: then shall appeare the wrath of God in the daye of vengeance, which obstinate sinners, throughe the stubbernes of Rom. ii. theyr hearte, haue heaped unto themselfe, whiche despysed the goodnes, pacience, and long-sufferaunce of God, when he called Proue. i. them continuallye to repentaunce. Then shal they cal upon me, sayeth the lord, but I wyll not heare: they shal seke me earlye, but they shall not fynd me, and that because they hated knowledge, and receiued not the feare of the Lorde, but abhorred my counsayle, and despysed my correccion: then shall it be to late

to knock, when the dore shall be shutte, and to late to crye for mercy, when it is the time of Justice. O terrible voyce of moste iuste iudgemente, whiche shall be pronounced upon them, when it shalbe sayd unto them: Goe ye cursed into the fyre euerlasting, Matt. xxv. which is prepared for the deuill and hys Aungels. Therefore, brethren, take we hede betime, whyle the day of saluacion lasteth, 2 Cor. vi. for the nyght cometh when none can worke: but lette us, whyle we haue the lyght, beleue in the lyght, and walke as the children John ix. of the lyght, that we be not cast into the uttre darkenesse, where is wepyng and gnashyng of teeth. Let us not abuse the goodnes Matt. xxv. of God, which calleth us mercifully to amendement, and of hys endlesse pitie promyseth us forgeueness of that whiche is paste, if (with a whole mynd and true heart) we returne unto hym: for Esai. i. though our sins be red as scarlet, they shall be as white as Snowe; Ezech. xxviii. and thoughe they bee lyke purple, yet shall they be as white as wolle. Turne you clene (sayth the Lord) from all youre wyckednesse, and youre synne shall not be youre destruccion. Caste awaye from you all your ungodlynes that ye haue done, make you new heartes, and a newe spirite: wherfore wil ye die, O ye house of Israel? Seeyng that I haue no pleasure in the death of hym that dyeth? (sayeth the Lorde God.) Turne you then, and you shall lyue. Althoughe we haue synned, yet haue we an aduocate 1 John ii. with the father, Jesus Chryste the ryghteous: and he it is that obteyneth grace for our sinnes; for he was wounded for our Esai. liii. offences, and smitten for our wickednes. Let us therefore returne unto hym, who is the merciful receyuer of all true penytent synners, assuring our self, that he is ready to receiue us, and most wyllyng to pardon us, if we come to hym with faythfull repentaunce: if we wil submit ourselues unto hym, and from hencefurth walke in hys wayes: if we wil take his easye yoke Mat xi. and light burden upon us, to folowe him in lowlinesse, pacience, and charitie, and be ordered by the gouernaunce of his holy spirite, seking alwayes his glory, and seruing him duely in our vocacion, with thankesgeuing. This if we doe, Christ wil deliuer us from the curse of the law, and from the extreme malediccion, whiche shal light upon them that shal bee set on the left hand: and he wil set us on his ryght hand, and geue us the blessed Matt. xxv. benediccion of his father, commaundyng us to take possession of his glorious kyngdome; unto the which he vouchesafe to bryng us all, for hys infinite mercy. Amen.

Then shall they all knele upon their knees: and the Priestes and Clerks kneling (where thei are accustomed to saye the Letany) shal saye this Psalme.

HAUE mercy upon me, (O God,) after thy great goodness: accordyng to the multitude of thy mercies, do awaye myne offences. *Miserere mei Deus.* Ps. li.

Wash me throughly from my wickednes, and clense me from my sinne.

For I knowledge my faultes, and my synne is euer before me.

Againste thee onely have I synned, and done this euil in thy syght : that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde I was shapen in wickednesse, and in synne hath my mother conceiued me.

But lo, thou requirest trueth in the inwarde parties, and shalt make me to understande wisdome secretly.

Thou shalt purge me with Isope, and I shalbe cleane : thou shalt washe me, and I shalbe whiter then Snowe.

Thou shalt make me heare of ioye and gladnesse, that the bones which thou hast broken may reioyce.

Turne thy face from my synnes, and put out all my misdedes.

Make me a cleane heart, (O God) and renewe a right spirite within me.

Cast me not away from thy presence, and take not thy holy spirite from me.

O geue me the comforte of thy helpe agayne, and stablishe me with thy free spirite.

Then shal I teache thy wayes unto the wycked, and synners shalbe conuerted unto thee.

Deliuer me from bloud-guyltinesse, (O god,) thou that art the god of my health : and my tongue shal sing of thy ryghteousnes.

Thou shalt open my lippes, (O lord) and my mouth shall shewe thy prayse.

For thou desyrest no sacrifice, els would I geue it thee : but thou delyghtest not in burnt-offeryng.

The sacrifice of god is a troubled spirite, a broken and a con trite heart, (O god,) shalt thou not despyse.

O be fauourable and gracious unto Syon, buyld thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnte-offeryngs and oblacions : then shall they offer young bullockes upon thyne altare.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, and is nowe, &c.

Lord, haue mercy upon us.
Chryst, haue mercy upon us.
Lord, haue mercy upon us.

¶ Our father, which art in heauen, &c.
And lead us not into temptacion.

Aunswere. But deliuer us from euil. Amen.
Minister. O Lorde, saue thy seruaunts.
Aunswere. Which put their trust in thee.

Minister. Sende unto them helpe from aboue.
Aunswere. And euermore mightely defende them.
Minister. Helpe us, O god our sauioure.
Aunswere. And for the glory of thy names sake deliuer us, bee mercifull unto us synners for thy names sake.
Minister. O Lorde, heare our prayers.
Aunswere. And let our crye come to thee.

Let us praye.

O LORD, we beseche thee mercifully heare our prayers, and spare all those whiche confess their sinnes to thee, that they (whose conscyences by synne are accused,) by thy mercyfull pardon maye be absolued: Through Chryste our Lorde. Amen.

O MOST mightie god and mercyfull father, which hast compassion of al men, and hatest nothing that thou hast made: which wouldest not the death of a synner, but that he shoulde rather turne from synne and be saued: mercifully forgeue us our trespasses, receyue and comfort us, which be greued and weried with the burthen of our synnes. Thy property is to haue mercy; to thee only it apperteineth to forgeue sinnes: spare us therfore, good Lord, spare thy people whom thou hast redemed. Entre not into Judgemente with thy seruaunts, which be vile yearth, and miserable synners: but so turne thy yre from us, which mekely knowledge our vilenesse, and truely repente us of our faultes: so make haste to helpe us in thys worlde, that we maye euer lyue with thee, in the worlde to come: through Jesus Christe our Lord. Amen.

¶ *Then shal the people say this that foloweth, after the Minister.*

TURNE thou us, O good lorde, and so shall we bee turned: bee fauourable (O Lord) bee fauourable to thy people, whiche turne to thee in wepyng, fastyng and praying: for thou art a merciful god, ful of compassion, long suffering, and of a great pitie: Thou sparest when we deserue punishmente, and in thy wrath thinkest upon mercy. Spare thy people, good Lorde, spare them, and lette not thy heritage be broughte to confusion: Hear us (O Lord) for thy mercy is great, and after the multytude of thy mercyes looke upon us.

The fourme

and maner of makynge and consecratynge Bishoppes, Priestes, and Deacons.

Anno Domini, M.D.L.II.

THE PREFACE.

It is euident unto all men, diligently readinge holye Scripture, and auncient aucthours, that from the Apostles tyme there hathe bene these ordres of Ministers in Christ's Church: Bishoppes, Priestes, and Deacons: which Offices were euermore had in suche reuerent estimacion, that no man by his own priuate aucthoritie might presume to execute any of them, except he were first called, tried, examined, and knowen to have such qualities as were requisite for the same; And also, by publique prayer, with imposicion of handes, approued, and admitted therunto. And therfore, to the entent these orders shoulde bee continued, and reuerentlye used, and estemed, in this Church of England; it is requysite, that no man (not beyng at thys presente Bisshoppe, Priest, nor Deacon) shall execute anye of them, excepte he be called, tryed, examined, and admitted, accordynge to the forme hereafter folowinge. And none shalbe admitted a Deacon, except he be xxi yeres of age at the least. And euery man which is to be admitted a Priest, shalbe full xxiv yeres old. And euery man, which is to be consecrated a Bishop, shalbe fully thyrtie yeres of age. And the Bishop knowinge, eyther by himself, or by sufficient testimonye, any person to be a man of vertuous conuersacion, and wythoute cryme, and after examinacion and triale, fyndynge hym learned in the Latyne tongue, and sufficientlye instructed in holye Scripture, maye, upon a Sundaye or Holy daye, in the face of the church, admitte hym a Deacon, in suche maner and fourme as hereafter foloweth.

THE

FOURME AND MANER

OF

ORDERINGE OF DEACONS.

Fyrst, when the daye appoynted by the Bishoppe is come, there shalbe an exhortacion, declaring the duetie and office of suche as come to be admitted Ministers, howe necessarye such Orders are in the Churche of Christe, and also, howe the people oughte to esteme them in theyr vocacion.

¶ *After the exhortacion ended, the Archedeacon, or his deputie, shal present such as come to the Bishop to be admitted, saying these wordes.*

REVERENDE Father in GOD, I presente unto you these persones present, to bee admitted Deacons.

¶ *The Bishoppe.* Take heede that the persones whom ye present unto us, be apte and meete, for theyr learning, and godlye conuersacion, to exercyse theyr ministrie duelye, to the honour of GOD, and edyfying of hys Churche.

The Archedeacon shall aunswere.

I haue enquyred of them, and also examined them, and thinke them so to bee.

¶ *And then the Bishop shall saye unto the people,*

BRETHREN, yf there bee anye of you, who knoweth anye impedimente, or notable crime, in any of these persones presented to bee ordered Deacons, for the whiche he ought not to be admitted to the same, lette hym come foorthe, in the name of GOD, and shewe what the cryme, or impedimente is.

¶ *And yf any great cryme or impediment be obiected, the Bishoppe shall surcease from ordering that person, untyl suche tyme as the partie accused shal trye himself clere of that cryme.*

¶ *Then the Bishop, commending suche as shalbe found mete to be ordered, to the prayers of the congregacion, wyth the Clerkes, and people present, shall saye or synge the Letany as foloweth wyth the prayers.*

THE LETANY AND SUFFRAGES.

O GOD the father of heauen : haue mercye upon us myserable synners.

O God the father of heauen : haue mercie upon us myserable synners.

O God the sonne, redemer of the worlde : haue mercye upon us myserable synners.

O God the sonne, redemer of the world : haue mercy upon us miserable synners.

O God the holy ghost, proceding from the father and the sonne : haue mercye upon us myserable synners.

O God the holy ghost, proceding from the father and the sonne : haue mercye upon us myserable synners.

O holy, blessed, and glorious Trinity, three Persons and one God : haue mercy upon us miserable sinners.

O holy, blessed, and glorious Trinitie, three persones and one God : haue mercye upon us miserable synners.

Remembre not, Lorde, our offences, nor the offences of oure forefathers, neyther take thou vengeaunce of our synnes : spare us, good lord, spare thy people, whom thou hast redemed with thy most precious bloud, and be not angry with us for euer.

Spare us, good Lord.

From all euyll and mischiefe, from synne, from the craftes and assaultes of the deuyll, from thy wrath, and from euerlastinge damnacion.

Good Lorde, deliuer us.

From all blyndnes of heart, from pryde, vayne glory, and hypocrisie, from enuie, hatred, and malice, and all uncharitablenes.

Good Lord, deliuer us.

From fornicacion, and all other deadlye synne, and from all the deceyptes of the worlde, the flesshe, and the deuyl.

Good lord, deliuer us.

From lighteninges and tempestes, from plague, pestilence, and famine, from battayle and murther, and from sodayne death.

Good lord, deliuer us.

From all sedicion and priuie conspiracie, from the tyrannie of the Bisshop of Rome, and all hys detestable enormities, from all false doctryne and heresy, from hardness of hearte, and contempt of thy word and commaundemente.

Good lord, deliuer us.

By the misterye of thy holy incarnacion, by thy holye natiuitie and circumcision, by thy baptisme, fasting, and temptacion.

Good lord, deliuer us.

By thyne agonye and bloudy sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurreccion and ascencion, and by the comming of the holy Ghoste.

Good lorde, deliuer us.

In al tyme of our tribulacion, in al tyme of our welth, in the houre of death, and in the daye of iudgement.

Good Lord, deliuer us.

We synners doe beseche thee to heare us (O Lorde God), and that it maye please thee to rule and gouern thy holy Church uniuersally in the ryght waye.

We beseche thee to heare us, good Lorde.

That it maye please thee, to kepe EDWARD the sixth thy seruaunt, our Kyng and gouernour.

We beseche thee to heare us, good Lorde.

That it may please thee to rule his heart in thy fayth, feare, and loue, that he maye alwayes haue affiaunce in thee, and euer seke thy honour and glorye.

We beseche thee to heare us good Lorde.

That it maye please thee, to be his defendour and keper, geuing him the victorie ouer all his enemies.

We beseche thee to heare us, good Lord.

That it may please thee, to illuminate al Bisshops, Pastours, and ministers of the Churche, with true knowledge, and understanding of thy worde, and that bothe by theyr preaching and lyuing they may set it fourth, and shewe it accordingly.

We beseche thee to heare us, good Lorde.

That it may please thee, to blesse these men, and send thy grace upon them, that they may duelye execute the offyce, nowe to bee commytted unto them, to the edifyinge of thy Church, and to thy honour, prayse, and glorye.

We beseche thee to heare us, good Lorde.

That it maye please thee to endue the Lordes of the Counsaile, and al the nobilitie, with grace, wysdom, and understandinge.

We beseche thee to heare us, good Lorde.

That it may please thee. to blesse and kepe the Magistrates, geuing them grace to execute Justice, and to maynteyne trueth.

We beseche thee to heare us, good Lord.

That it may please thee, to blesse and kepe al thy people.

We beseche thee to heare us, good Lorde.

That it may please thee, to geue to all nacions unitie, peace, and concord.

We beseche thee to heare us, good Lorde.

That it may please thee, to geue us an hearte, to loue and dreade thee, and dyligentlye to liue after thy commaundementes.

We beseche thee to heare us, good Lorde.

That it maye please thee to geue all thy people encrease of grace, to heare mekely thy worde, and to receiue it with pure affeccion, and to bring forth the fruites of the spyryte.

We beseche thee to heare us, good Lorde.

That it maye please thee, to bringe into the waye of trueth all suche as haue erred and are deceyued.

We beseche thee to heare us, good Lorde.

That it maye please thee, to strengthen suche as doe stande, and to comforte and helpe the weake harted, and to rayse them up that fall, and finallye to beate downe Sathan under our feete.

We beseche thee to heare us, good Lorde.

That it may please thee, to succour, helpe, and comfort, all that be in daunger, necessitie, and tribulacion.

We beseche thee to heare us, good Lorde.

That it maye please thee, to preserue al that trauayle by lande, or by water, all women labouringe of chylde, al sycke persons, and yonge chyldren, and to shewe thy pytie upon all prysoners and captyues.

We beseche thee to heare us, good Lorde.

That it maye please thee, to defende and prouyde for the fatherles chyldren and wyddowes, and all that bee desolate and oppressed.

We beseche thee to heare us, good Lorde.

That it maye please thee, to haue mercye upon all menne.

We beseche thee to heare us, good Lorde.

That it may please thee, to forgeue our enemies, persecutours, and slaunderers, and to turne theyr heartes.

We beseche thee to heare us, good lorde.

That it may please thee, to geue and preserue to our use the kyndly fruites of the earth, so as in due time we may enioy them.

We beseche thee to heare us, good lorde.

That it may please thee, to geue us true repentaunce, to forgeue us all our synnes, negligences, and ignoraunces, and to endue us with the grace of thy holye spirite, to amende oure lyues accordinge to thy holye worde.

We beseche thee to heare us, good Lorde.

Sonne of God: we beseche thee to heare us.

Sonne of God: we beseche thee to heare us.

O Lambe of god, that takeste awaye the synnes of the worlde.

Graunt us thy peace.

O Lambe of God, that takeste awaye the synnes of the wor'de.

Haue mercie upon us.

O Christe, hear us.

O Christe, hear us.

Lorde, haue mercy upon us.

Lorde, haue mercy upon us.

Christ, haue mercy upon us.

Christ, haue mercy upon us.

Lorde, haue mercy upon us.
Lorde, haue mercy upon us.

¶ Our father, which art in heauen, &c.
And leade us not into temptacion.

But deliuer us from euill.

The versicle. O lorde, deale not with us after our sinnes.
The aunswere. Neither reward us after our iniquities.

Let us pray.

O GOD mercyfull father, that despysest not the syghinge of a contryte hearte, nor the desyre of suche as bee sorowefull, mercyfully assyste oure prayers that wee make before thee in all oure troubles and aduersities, whensoeuer they oppresse us: and graciously heare us, that those euyls, which the crafte and subteltie of the deuyll, or man, worketh agaynst us, be brought to naughte, and by the prouidence of thy goodnes they maye be dispersed, that we thy seruaunts, beyng hurte by no persecucions, may euermore geue thankes unto thee, in thy holy Churche: through Jesu Christe our Lorde.
O Lord, aryse, helpe us, and delyuer us, for thy names sake.

O god, we haue heard with oure eares, and oure fathers haue declared unto us, the noble woorks, that thou dyddeste in theyr dayes, and in the olde tyme before them.
O Lord, aryse, helpe us, and delyuer us, for thyne honour.

Glorye bee to the father, and to the sonne, and to the holy ghost. As it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

From our enemyes defende us, O Christe.
Graciously loke upon our affliccions.

Pitifully beholde the sorowes of our heart.
Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.
O sonne of Dauid, haue mercy upon us.

Both nowe and euer vouchesafe to heare us, O Christ.
Graciously heare us, O Christe.
Graciously heare us, O Lorde Christe.

The Versicle. O Lorde, let thy mercy be shewed upon us.
The Aunswere. As we do put our trust in thee.

Let us praye.

WE humbly beseche thee, O father, mercyfullye to looke upon our infyrmities, and for the glorye of thy names sake, turne from us all those euylles, that wee moost ryghteouslye haue deserued: And graunt that in al our troubles we maye put our whole trust and confidence in thy mercye, and euermore serue thee, in holynes and

purenesse of lyuing, to thy honoure and glory, through our onely mediatour and aduocate Jesus Christ our lorde. Amen.

ALMIGHTIE God, which haste geuen us grace at this tyme with one accorde to make our common supplicacions unto thee, and doeste promise, that when two or three be gathered in thy name, thou wylte graunt their requestes: fulfyl now, O Lord, the desyres and peticions of thy seruaunts, as maye be moste expediente for them, graunting us in thys worlde knowledge of thy trueth, and in the worlde to come lyfe euerlastyng. Amen.

Then shalbe sayd also this that foloweth.

ALMIGHTIE God, whiche by thy deuyne prouidence hast appointed diuerse Orders of ministers in the Churche, and diddest enspyre thine holy Apostles to chose unto this Ordre of Deacons the first Martyr sainct Stephin, with other: mercifully beholde these thy seruaunts, nowe called to the lyke office and administracion; replenishe them so with the trueth of thy doctrine, and innocencie of lyfe, that, both by wourd and good example, they may faithfully serue thee in this office, to the glory of thy name, and profyte of the congregacion, through the merites of our sauiour Jesu Christe, who lyueth and reygneth with thee, and the holy gost, now and euer. Amen.

Then shall bee song or sayed, the Communion of the daye, sauyng the Epistle shalbe read out of Timothe, as foloweth.

LIKEWYSE muste the ministers bee honeste, not double-tongued, nor geuen unto much wyne, neyther greedye of fylthy lucre, but holding the mistery of the faythe, with a pure conscience. And let them fyrst be proued, and then let them minister so that no manne be able to reproue them. Euen so must theyr wyues be honeste, not euyl speakers, but sobre, and faythfull in al thinges. Lette the Deacons bee the husbands of one wyfe, and suche as rule thyr chyldren well, and theyr owne housholdes. For they that minister well geat themselues a good degree, and a greate libertie in the fayth which is in Christe Jesu.

These thinges wryte I unto thee trustinge to come shortelye unto thee; but and yf I tarye longe that then thou mayest yet haue knowledge, howe thou oughteste to behaue thyselfe in the house of God, which is the congregacion of the lyuing God, the pyller and grounde of trueth. And withoute doubte greate is that misterie of godlyness. God was shewed in the flesshe, was iustifyed in the spirite, was seen amonge the Aungells, was preached unto the Gentyles, was beleued on in the worlde, and receyued up in glorye.

Or els this, out of the sixth of the Actes.

THEN the twelue called the multitude of the Disciples together, and sayde: It is not mete that we shoulde leaue the woorde of

God, and serue Tables. Wherfore, brethren, looke ye oute amonge you seuen men of honeste reporte, and full of the holy ghost and wysdome, to whom wee maye committe thys busynesse. But we wyll geue ourselues continuallye to prayer, and to the administracion of the word. And that saying pleased the whole multitude. And they chose Stephin, a man full of fayth, and ful of the holy ghoste, and Philip, and Procorus, and Nicanor, and Timon, and Permenas, and Nicholas a conuert of Antioche. These they set before the Apostles: and, when they had prayed, they layde theyr handes on them. And the word of god increased, and the number of the Disciples multiplyed in Jerusalem greatly, and a great company of the priests, wer obedient unto the fayth.

¶ *And before the Gospell, the Bisshop sitting in a chair, shall cause the othe of the King's supremacie, and against the usurped power and aucthoritie of the Bisshop of Rome, to be ministred unto euery of them, that are to be ordred.*

¶ *The othe of the Kyng's Supremacie.*

I FROM hencefurth shall utterly renounce, refuse, relinquishe, and forsake the Bysshop of Rome, and hys authoritie, power, and iurisdiccion. And I shall neuer consent nor agree, that the Bysshop of Rome shall practise, exercise, or haue, anye maner of authoritie, Jurisdiccion, or power withyn thys Realme, or anye other the Kynges dominions, but shall resyste the same at all tymes, to the uttermoste of my power. And I from hencefoorth will accepte, repute, and take the Kynges Maiestie to be the onely Supreme head in earth, of the Churche of England: And to my connynge, witte, and uttermoste of my power, withoute guyle, fraude, or other undue meane, I will obserue, kepe, mayntayne, and defende, the whole effectes and contentes of all and synguler actes and Statutes made, and to be made within this Realme, in derogacion, extirpacion, and extinguishment of the Bishop of Rome, and his aucthoritie, and all other Actes and Statutes, made or to be made, in confirmacion and corroboracion of the Kynges power, of the supreme head in yearth, of the Churche of England: and this I wil doe agaynste all maner of persones, of what estate, dygnitie or degree, or condicion they be, and in no wise doe nor attempte, nor to my power suffre to be doone or attempted, directly, or indirectlye, any thing or thynges, prieuely or appertlye, to the lette, hinderaunce, dammage, or derogacion therof, or any part thereof, by anye maner of meanes, or for any maner of pretence. And in case any othe bee made, or hath been made, by me, to any person or persones, in maintenaunce, defence, or fauoure, of the Bishoppe of Rome, or his authoritie, iurisdiccion, or power, I repute the same as vayne and adnichilate, so helpe me God through Jesus Christ.

¶ *Then shall the Bisshop examine euery one of them, that are to be ordered, in the presence of the people, after thys maner folowing.*

DOE you trust that you are inwardlye moued by the holye Ghoste to take upon you thys office and ministracion, to serue God, for the promoting of hys glorye, and the edifying of hys people?

Aunswere. I trust so.

The Bishop. Doe ye thinke, that ye truely bee called, accordyng to the will of our Lorde Jesus Christe, and the due ordre of this realme, to the ministery of the churche?

Aunswere. I thinke so.

The Bishop. Doe ye unfaynedlye beleue all the Canonicall scriptures, of the olde and newe Testamente?

Aunswere. I doe beleue.

The Bishop. Will you diligently reade the same unto the people assembled in the Churche where you shalbe appoynted to serue?

Aunswere. I will.

The Bishop. It perteineth to the office of a Deacon in the Churche where he shall bee appoynted to assist the Prieste in deuine seruice, and speciallye when he ministreth the holye Communion, and to helpe hym in distribucion thereof, and to reade holye scriptures and Homelies in the congregacion, and to instructe the youthe in the Catechisme, to Baptise and to preache if he be admitted thereto by the Bisshop. And furthermore, it is his office where prouision is so made to searche for the sicke, poor, and impotent people of the parishe, and to intimate theyr estates, names, and places where they dwell, to the Curate, that by hys exhortacion they maye bee relieued by the parishe or other conuenient almes: will you doe this gladly and willingly?

Aunswere. I will so doe by the helpe of God.

The Bishop. Will you applye all your diligence to frame and fashion youre owne lyues, and the lyues of all youre familye, according to the doctrine of Christ, and to make both your selues and them, as much as in you lyeth, wholesome examples of the flocke of Christ?

Aunswere. I wyll so do, the Lorde beyng my helper.

The Bisshop. Wyll you reuerently obeye youre ordinary, and other chiefe Ministers of the Church, and them to whom the gouernement and charge is committed ouer you, folowing with a gladde mynde, and wyll theyr godly admonicions?

Aunswer. I wyl thus endeuour my self, the Lord being my helper.

Then the Bisshop layinge his handes seuerally upon the head of euery of them, shall saye,

Take thou aucthoritie to execute the office of a Deacon in the Churche of God committed unto thee: in the name of the father, the sonne, and the holy ghost. Amen.

Then shal the Bishop delyuer to euery one of them the newe Testamente, sayinge,

Take thou aucthoritie to reade the Gospell in the Church of God, and to preache the same, if thou be thereunto ordinarely commaunded.

Then one of them, appoynted by the Bisshop, shal reade the Gospel of that daye.

Then shal the Bisshop procede to the Communion, and al that be ordered, shal tarye and receyue the holy Communion the same daye wyth the Bisshop.

The Communion ended, after the laste Collecte and immediatly before the benediccion, shalbe sayd this Collecte folowynge,

ALMIGHTIE God, geuer of all good thynges, whiche of thy great goodnes hast vouchedsaufe to accept and take these thy seruaunts unto the Office of Deacons in thy church : make them, we beseche the, O Lorde, to be modest, humble, and constant in ther ministracion, to haue a ready wil to obserue al Spiritual discipline, that they hauing alwaies the testimonie of a good conscience, and continuyng euer stable and strong in thy sonne Christ, may so wel use themselues in this inferiour Office, that they may be founde worthy to be called unto the higher ministeries in thy Churche, through the same thy sonne our Sauiour Christe, to whome be glory and honour worlde without ende. Amen.

¶ *And here it must be shewed unto the Deacon, that he must continue in that Office of a Deacon the space of an whole yere at the leaste (except for reasonable causes it be otherwise seen to his Ordinary) to thentent he may be perfecte, and wel expert in the thynges apperteinyng to the Ecclesiastical administracion, in executyng whereof if he be founde faithful and diligent, he may be admitted by his Diocesan to the order of Priesthode.*

¶ THE FOURME

OF

ORDERYNG PRIESTES.

When the exhortacion is ended, then shal folowe the Communion. And for the Epistle shalbe red out of the twentieth Chapiter of the Actes of the Apostles as foloweth.

FROM Mileto Paule sent messengers to Ephesus, and called the elders of the congregacion. Whiche when they were come to him, he said unto them, Ye know, that from the first daie that I came into Asia, after what maner I haue been with you at all seasons, seruyng the Lord with al humblenes of mind, and with many teares and temptacions whiche happened unto me by the layinges awayt of the Jewes ; because I wold kepe back nothing that was profitable unto you, but to shew you, and teach you openly throughoute euery house : wytnessinge both to the Jewes, and also to the Grekes, the repentaunce that is towarde God, and the faythe whiche is toward our Lorde Jesus. And nowe beholde I go bound in the Spirite unto Jerusalem, not knowinge the thinges that shall come on me there ; but that the holy ghost witnesseth in euery citye, sayinge, that bandes and trouble abide me. But none of these thinges moue me, neither is my life deare unto myself, that I might fulfyll my course with ioye, and the ministracion of the word which I haue receiued of the lord Jesu, to testifye the gospell of the grace of God. And nowe behold, I am sure that henceforth ye all, (through whom I haue gone preachinge the kingdome of God,) shall see my face no more. Wherefore I take you to record this day, that I am pure from the bloud of all men. For I haue spared no labour, but haue shewed you all the counsaille of God. Take hede therfore unto your selues, and to all the flocke emong whom the holy Ghost hath made you ouerseers, to rule the congregacion of God, whiche he hath purchased wyth hys bloud. For I am sure of this, that after my departing shall greuous wolues enter in emong you, not sparing the flocke. Moreouer of your owne selues shall men aryse speakyng peruerse thynges, to drawe disciples after them. Therfore awake and remembre, that by the space of three yeres, I ceassed not to warne euerye one of you nyght and daye with teares. And now, brethren, I commende you to God, and to the word of his grace, whyche

is able to builde further, and to geue you an inheritaunce emong al them whych are sanctified. I haue desiered no man's siluer, golde, or vesture; Yea, you know your selues, that these hands haue ministred unto my necessities, and to them that were wyth me. I haue shewed you all thynges, how that so labouring ye ought to receue the weake; and to remembre the wordes of the Lorde Jesu, how that he said, It is more blessed to geue than to receiue.

¶ *Or els this thirde Chapiter of the first Epistle to Timothe.*

THIS is a true saiying, If any man desire the office of a Bisshoppe, he desireth an honest worcke. A Bishop therfore must be blamelesse, the housbande of one wife, vigilant, sober, discrete, a keper of hospitalitie, apte to teache; not geuen to ouermuche wyne, no fighter, not gredy of filthy lucre, but gentle, abhorrynge fightinge, abhorryng couetousnes; one that ruleth well his owne house, one that hath children in subjeccion with all reuerence. For if a man can not rule his owne house, howe shall he care for the congregacion of God? He may not be a young skoler, leaste he swelle and fal into the judgemente of the euil speaker. He must also haue a good report of them which are without; least he fal into rebuke and snare of the euil speaker.

Likewise must the ministers be honest, not double-tongued, not geuen unto muche wyne, neither gredy of filthy lucre; but holdyng the ministery of the faith with a pure conscience; and let them first be proued, and then let them minister so that no man be able to reproue them.

Euen so must their wives be honest; not euil-speakers, but sobre and faithful in all thynges. Let the Deacons be the housbandes of one wife, and suche as rule their children wel and their own householdes, for they that minister wel get themselues a good degre and great libertie in the Faith whiche is in Christe Jesu.

These thinges write I unto the, trusting to come shortly unto the, but, and if I tary long, that then thou maiest haue yet knowledge howe thou oughtest to behaue thy selfe in the house of God, which is the congregacion of the liuing God, the piller and ground of truth. And without doubte, greate is that mistery of Godlines. God was shewed in the fleshe, was iustified in the Spirite, was seen among the Aungelles, was preached unto the Gentiles, was beleued on in the worlde, and receiued up in glory.

After this shalbe redde for the Gospell a pece of the last Chapiter of Mathewe, as foloweth.

JESUS came and spake unto them, saying: All power is geuen unto me in heauen and in earth. Go ye therfore and teache all nacions, Baptisyng them in the name of the father, and of the Sonne, and of the holy Ghoste. Teachyng them to obserue al Matt. xxviii

thynges, whatsoeuer I haue commaunded you. And loo, I am with you alwaie, euen untill the ende of the worlde.

Or elles this that foloweth, of the x. Chapiter of Jhon.

VERELY, verely I say unto you, He that entereth not in by the doore into the Shepe folde, but climbeth up some other way, the same is a Thefe and a Murtherer. But he that entreth in by the doore is the Shepeherde of the Shepe, to hym the porter openeth, and the Shepe heareth his voice, and he calleth his own Shepe by name, and leadeth them out. And when he hath sent furth his owne Shepe he goeth before them, and the Shepe folowe hym, for they knowe his voice. A straunger will they not folowe, but flye from hym: for they knowe not the voice of straungers. This Prouerbe spake Jesus unto them, but they understode not what thyngs they ware which he spake unto them. Then saide Jesus unto them againe, Verely, verely I say unto you, I am the doore of the Shepe. All (euen as many as came before me) are Theues and Murtherers: but the Shepe did not heare them. I am the doore, by me if any man entre in, he shalbe saufe, and go in and out, and fynde pasture. A Thefe cometh not but for to steale, kill, and to destroie. I am come that they might haue lyfe, and that they might haue it more aboundauntly. I am the good shepeherde: a good Shepeherde geueth his life for the shepe. An hired seruaunt, and he which is not the shephearde (neither the shepe are hys own) seeth the wolfe coming, and leaueth the shepe, and fleeth, and the wolfe catcheth and scattereth the shepe. The hyred seruaunt fleeth, because he is an hyred seruaunt, and careth not for the shepe. I am the good shepehearde, and knowe my shepe, and am knowen of myne. As my father knoweth me, euen so knowe I also my father. And I geue my lyfe for the shepe. And other shepe I have, which are not of thys folde. Them also muste I bring, and they shall heare my voice, and there shalbe one folde and one shepehearde.

Or els this, of the xx. Chapter of John.

THE same day at night, which is the first day of the Sabbothes, when the dores wer shutte (where the disciples wer assembled together for feare of the Jews) came Jesus and stode in the middes, and sayed unto them, Peace be unto you. And when he had so sayed, he shewed unto them hys handes and his side. Then wer the disciples glad, when they sawe the Lorde. Then sayed Jesus unto them agayne, Peace be unto you. As my father sent me, euen so sende I you also. And when he had sayed those words, he breathed on them, and sayed unto them, Receiue ye the holy gost: whosesoeuers sinnes ye remitte, they are remitted unto them: and whosesoeuers synnes ye retayne, they are retayned.

When the gospel is ended, then shalbe sayed or song.

COME, holy gost, eternall god, proceding from aboue,
Bothe from the fathĕr and the sonne, the god of peace and loue:
Visite our myndes, and into us thy heauenly grace inspyre,
That in all trueth and godlynesse we maye haue true desyre.
Thou art the very comforter, in all woe and distresse,
The heauenly gift of god most high, which no tongue can expresse,
The fountaine and the liuely spryng of ioye celestiall,
The fyre so bryght, the loue so clere, and Unccion spirituall.
Thou in thy gyftes are manyfolde, whereby Christes Churche doth stande,
In faithfull heartes writing thy lawe, the fynger of God's hande.
Accordyng to thy promes made, thou geuest speache of grace,
That through thy helpe, the praise of god may sound in euery place.
O holy gost, into our wittes sende downe thyne heauenly lyght,
Kindle our heartes with feruent loue, to serue god daye and night,
Strength and stablishe all our weaknes, so feble and so fraile,
That neithere flesh, the world, nor deuill, againste us doe preuaile.
Put backe our enmie farre from us, and graunt us to obtaine,
Peace in our heartes with God and man, withoute grudge or disdaine.
And graunt, O lorde, that thou being, our leader and our guide,
We maie eschewe the snares of sinne, and from thee neuer slide.
To us such plentie of thy grace, good lord, graunt, we thee praie,
That thou maiest be our comforter, at the laste dreadfull daye.
Of all stryfe and dissencion, O Lord, dissolue the bandes,
And make the knottes of peace and loue throughout all Christen lands.
Graunt us, O lorde, through thee to know the father most of myght,
That of his deare beloued sonne we may attaine the syght:
And that with perfect faith also we may acknowledge thee,
The spirite of them both alwaye, one god in persons three.
Laude and prayse bee to the father, and to the sonne equall,
And to the holy spirite also, one God coeternall:
And pray we that the onely sonne vouchesafe his spirite to sende,
To all that doe professe his name, unto the worlde's ende. Amen.

And then the Archedeacon shal present unto the Bisshop all them that shal receiue the order of Priesthode that daye. The Archedeacon saying.

REVERENDE father in God, I presente unto you these persons present, to bee admitted to the ordre of Priesthode. *Cum interrogatione et responsione, ut in ordine Diaconatus.*

And then the Bishop shal saye to the people.

GOOD people, these be they whom we purpose, God wyllyng, to receyue thys daye unto the holy office of Priesthode. For after due examinacion, we fynde not the contrarye, but that they be lawfully called to their funcion and ministery, and that they be persons mete for the same: but yet yf there be any of you, which knoweth any impedimente, or notable cryme in any of them, for the whiche he oughte not to be receiued into this holy ministery, now in the name of God declare the same.

¶ *And if any great crime or impedimente be objected, &c.* Ut supra in Ordine Diaconatus usque ad finem Litaniæ cum hac Collecta.

ALMIGHTIE GOD, geuer of all good thinges, which by thy holy spirit hast appointed diuerse orders of Ministers in thy churche: mercifully behold these thy seruaunts, now called to the Office of Priesthode, and replenishe them so with the trueth of thy doctrine, and innocencie of lyfe, that both by worde and good example they may faithfully serue thee in this office, to the glory of thy name, and profite of the congregacion, through the merites of our sauiour Jesu Christ, who lyueth and reigneth, with thee and the Holy goste, worlde withoute ende. Amen.

Then the Bishop shal minister unto euery of them the oath, concerning the kinges Supremacie, as it is sette oute in the Ordre of Deacons. And that done, he shall saye unto them, whiche are appoynted to receyue the said Office, as hereafter foloweth.

YOU haue hearde, brethren, aswel in your priuate examinacion, as in the exhortacion, and in the holy lessons taken oute of the Gospell, and of the writinges of the Apostles, of what dignitie, and of how great importaunce thys offyce is, (whereunto ye be called). And now we exhorte you, in the name of our Lorde Jesus Chryste, to haue in remembraunce, into howe hygh a dignitie, and to howe chargeable an offyce ye be called, that is to saye, to bee the messengers, the watchemen, the Pastours, and the stewardes of the Lorde, to teache, to premonishe, to feede, and prouide for the Lordes familye: to seeke for Christes shepe that be dispersed abrode, and for his children, whiche be in the middest of this naughtye worlde, to be saued through Christ for euer. Haue always therfore printed in youre remembraunce, how great a treasure is committed to youre charge: for they be the shepe of Christ, whiche he boughte with his death, and for whom he shed his bloud. The churche and congregacion, whom you muste serue, is his spouse and hys bodye. And if it shall chaunce the same

churche, or any membre thereof, to take any hurte or hinderaunce by reason of youre negligence, ye knowe the greatnesse of the faulte, and also of the horrible punishemente which wil ensue. Wherefore, consider with yourselues the ende of your ministery, towardes the children of God, towarde the spouse and body of Christe, and see that you neuer cease youre laboure, your care and diligence, untyll you haue done all that lieth in you, accordyng to your bounden duetie, to bryng all such as are, or shalbe committed to your charge, unto that agrement in faith, and knowledge of god, and to that ripenes, and perfectnesse of age in Christ, that there be no place left emong them, eyther for erroure in religion, or for visiousnesse in lyfe.

Then, forasmuche as youre offyce is both of so great excellency, and of so great difficultie, ye see with howe greate care and study ye oughte to apply youreselues, as well that you maye shew yourselues kynde to that Lorde, who hath placed you in so high a dignitie, as also to beware, that neyther you yourselues offende, neyther be occasyon that other offende. Howbeit ye cannot haue a mynde and a wyll thereto of youreselues for that power, and abilitie is geuen of god alone. Therfore ye se howe ye oughte and haue nede, earnestlye to praye for his holy spirite. And seeyng that you cannot, by any other meanes, compass the doinge of so weightie a worke perteininge to the saluacion of man, but with doctryne and exhortacion, taken out of holy scripture, and with a life agreable unto the same, ye perceiue how studyous ye oughte to be in reading and in learnyng the holy scriptures, and in framyng the maners, both of yourselues, and of them that specially partein unto you, according to the rule of the same scriptures. And for this selfe same cause, ye see howe you oughte to forsake and set asyde (as muche as you may) all worldly cares and studyes.

We haue a good hope, that you haue well weighed and pondred these thynges with yourselues, long beefore thys time, and that you haue clerely determyned, by Goddes grace, to geue yourselues wholy to this vocacyon, whereunto it hath pleased God to call you, so that (as muche as lyeth in you) you applye youreselues wholy to this one thyng, and drawe all your cares and studies this waye, and to this ende. And that you wyll continuallye praye for the heauenly assistaunce of the holy gost, from God the father, by the mediacion of our onlye mediatour and sauioure, Jesus Christe, tha by daylye readinge and weighyng of the scriptures ye maye waxe riper and stronger in your ministerye. And that ye may so endeuoure yourselues, from time to time, to sanctifie the liues of you and yours, and to fashyon them, after the rule and doctrine of Christe, and that ye may be wholesome and Godly examples and paterns, for the rest of the congregacion to follow:

And that thys presente congregacion of Christe, here assembled, maye also understande youre mindes and willes, in these thinges:

and that this your promes shall more moue you to doe youre dueties, ye shall aunswere plainly to these thinges, whiche we in the name of the congregacyon shall demaunde of you, touchyng the same.

Doe you thynke in your heart, that you be truely called, accordyng to the will of our Lorde Jesus Chryste, and the ordre of this Churche of Englande, to the ministerye of Priesthode?

Aunswere. I thinke it.

The Bishoppe. Be you perswaded that the holy Scriptures conteine sufficiently all doctryne, required of necessitie for eternall saluacion, through faith in Jesu Christ? And are you determined with the sayd scriptures to instructe the people committed to your charge, and to teache nothing, (as required of necessitie to eternall saluacion,) but that you shalbe perswaded, maye be concluded, and proued by the scripture?

Aunswere. I am so perswaded, and haue so determined by Godde's grace.

The Bishoppe. Wil you then geue your faithful diligence alwaies, so to minister the doctrine, and Sacramentes, and the discipline of Christe, as the Lorde hath commaunded, and as thys realme hath receyued the same, accordynge to the commaundmentes of God, so that you maye teache the people commytted to youre cure and charge with al diligence to keepe and obserue the same?

Aunswere. I will so doe, by the helpe of the Lorde.

The Bishoppe. Wil you be ready with al faithful diligence to banishe and driue awaye al erronious and straunge doctrines, contrary to god's word, and to use both publike and priuate monicions and exhortacions, as wel to the sicke as to the whole, within your cures, as nede shall require and occasion be geuen?

Aunswere. I wil, the Lorde beyng my helper.

The Bishoppe. Wil you be diligent in prayers and in readynge of the holy scriptures, and in suche studies as helpe to the knowledge of the same, laying asyde the study of the world and the fleshe?

Aunswere. I will endeuoure myselfe so to doe, the Lord beyng my helper.

The Bishoppe. Will you bee diligente to frame and fashion youre own selues and your families accordyng to the doctryne of Christ, and to make both yourselues and them (as muche as in you lieth) wholsome examples and spectacles to the flocke of Christe?

Aunswere. I will so apply myself, the Lord beyng my helper.

The Bishoppe. Will you maintein and set forwardes (as much as lieth in you) quietnes, peace, and loue emongs all christian people, and specially emong them that are or shalbe committed to your charge?

Aunswere. I wyll so doe, the Lord beyng my helper

The Bishoppe. Wil you reuerently obeye your Ordarie, and other chief ministers, unto whom the gouernement andcharge is

committed ouer you, folowynge with a glad mynd and wyll their Godly admonicion, and submittyng your selues to theyr Godly judgmentes?

Aunswere. I wyll so doe, the Lorde beeyng my helper.

Then shal the Bishoppe saye,

ALMIGHTIE God, who hath geuen you thys wyll to doe all these thyngs, graunt also unto you strength and power to performe the same, that he maye accomplishe his worke which he hath begon in you, untill the time he shall come at the latter daye to iudge the quicke and the dead.

After this the congregacion shalbe desired secretly in their praiers to make humble supplicacions to god for the foresaid thynges, for the whiche prayers there shall be a certain space kept in silence.

That doen, the Bishoppe shall praye in thys wyse.

¶ Let us praye.

ALMIGHTIE God and heauenly father, whiche of thy infinite loue and goodnes towardes us, hast geuen to us thy onely and moste deare beloued sonne Jesus Chryste, to bee our redemer and aucthoure of euerlastynge lyfe: who after he had made perfect our redempcyon by hys death, and was ascended into heauen, sente abrode into the world his Apostles, Prophetes, Euangelistes, Doctours, and Pastours, by whose laboure and ministerye he gathered together a greate flocke in al the partes of the worlde, to sette furth the eternall prayse of thy holy name: For these so greate benefites of thy eternall goodnesse, and for that thou haste vouchesafed to call these thy seruaunts here presente to the same offyce and ministerye of the saluacion of mankynde, we render unto thee moste hartie thankes, we woorshyp and prayse thee; and we humblye beseche thee by the same thy sonne, to graunt unto all us whiche either here or elswhere call upon thy name, that we maye shewe ourselues thankefull to thee for these and all other the benefites, and that we maye daily encrease and goe forwardes in the knowledge and faith of thee, and thy sonne, by the holy spirite. So that aswel by these thy ministres, as by them to whom they shal bee appointed ministers, thy holy name maye be alwayes glorified, and thy blessed kyngdome enlarged: through the same thy sonne, our Lorde Jesus Christe: which liueth and reigneth with thee in the unitie of the same holy spirite world without ende. Amen.

¶ *When this praier is done, the Bishoppe with the Priestes present shal lay theyr handes seuerally upon the head of euery one that receiueth orders: the receiuers humbly knelyng upon their knees, and the Bishop saying:*

RECEIUE the holy gost: whose sinnes thou doest forgeue, they are forgeuen: and whose synnes thou doest retayne, they are

retayned : and bee thou a faithful dispensor of the worde of god, and of his holy Sacramentes. In the name of the father, and of the sonne, and of the holy gost. Amen.

¶ *The Bishop shal deliuer to euery one of them the Bible in his hande, saying.*

TAKE thou aucthoritie to preache the worde of God, and to minister the holy Sacramentes in this congregacion where thou shalte be so appointed.

¶ *When thys is doen, the congregacion shall syng the Crede, and also thei shal goe to the Communion, which al they that receiue orders shal take together, and remaine in the same place where the handes were layd upon them, untyl suche time as thei haue receiued the Communion.*

¶ *The Communion beyng doen, after the last Collecte, and immediatly before the benediccion, shall be sayd this Collecte.*

MOST mercifull father, we beseche thee, so to sende upon these thy seruaunts thy heauenly blessing, that they may be cladde about with all justice, and that thy worde spoken by their mouthes may haue such successe, that it may neuer be spoken in vayne. Graunt also that we maye haue grace to heare and receiue the same as thy moste holy worde, and the meane of our saluacion, that in al our wordes and dedes we may seke thy glory and the encrease of thy kingdom, thorow Jesus Christ our Lorde. Amen.

¶ *And if the Orders of Deacon and Priesthod be geuen both upon one day, then shal al things at the holy Communion be used as they are appointed at the orderyng of Priests. Sauing that for the Epistle, the whole thirde chapter of the first to Timothe shal be read, as it is sette out before in the order of Priests. And immediatly after the Epistle, the Deacons shal be ordred. And it shall suffice the Letany to be sayed once.*

THE FOURME OF CONSECRATING

OF AN

ARCHEBISSHOPPE OR BYSSHOPPE.

¶ *At the Communion.*

The Epistle.

THIS is a true saying, If a manne desire the office of a Bisshoppe, he desyreth an honeste woorke. A Bisshoppe therefore muste bee blamelesse, the husbande of one wife, dilygente, sobre, discrete, a keper of hospitalitie, apte to teache, not geuen to ouermuche wyne, no fyghter, not greedy of filthie lucre, but gentle, abhorryng fightinge, abhorringe couetousnesse, one that ruleth wel his owne house; one that hath children in subieccion with all reuerence. For if a man cannot rule his owne house, how shal he care for the congregacion of God? he maye not be a young scholer, lest he swel, and fal into the judgement of the euil speaker. He must also haue a good report of them which are without, lest he fal into rebuke and snare of the euil speaker.

The Gospel.

JESUS sayd to Symon Peter, Symon Johanna, loueste thou me more than these? He said unto him, Yea, lorde, thou knowest that I loue thee. He said unto hym, Fede my lambes. He said to him again the second time: Simon Johanna, louest thou me? He sayd unto him, Yea, lorde, thou knowest that I loue thee. He said unto him, Feede my shepe. He sayed unto hym the thirde tyme, Simon Johanna, louest thou me? Peter was sory because he sayd unto hym the third time, louest thou me? and he sayd unto him: lord, thou knowest al thynges, thou knowest that I loue thee. Jesus said unto him, fede my shepe. John iiii (*sic.*)

¶ *Or els out of the tenth Chapiter of John, as before in thorder of Priestes.*

¶ *After the gospel and* Credo *ended, firste the elected Bishoppe, shall bee presented by two Bishoppes unto the Archebishoppe of that Prouince, or to some other Byshoppe appoynted by his commission: the Bishoppes that present hym sayinge.*

MOST reuerend father in god, we present unto you this godly and wel learned man to be consecrated Bishoppe.

¶ *Then shal the Archebishoppe demaund the Kyng's* mandate *for the consecracion, and cause it to be read. And the othe touching the knowledge of the king's supremacie shalbe ministred to the person elected, as it is set oute in the Order of Deacons. And then shalbe ministred also the othe of due obedience unto the Archebishoppe as foloweth.*

¶ *THE OTHE OF DUE OBEDIENCE to the Archebishoppe.*

IN the name of god, Amen. I, *N.* chosen Bishoppe of the Churche, and sie of *N.* doe professe and promesse all due reuerence and obedience to the Archebishoppe and to the Metropoliticall churche of *N.* and to their successours, so helpe me god throughe Jesus Chryste.

¶ *This othe shal not be made at the consecracion of an Archebishoppe.*

¶ *Then the Archebishoppe shal moue the congregacion present to praye, saying thus to them.*

BRETHREN, it is written in the gospell of Saincte Luke, that oure sauiour Christe continued the whole nighte in prayer or euer that he did chose and sende furth his xii Apostles. It is written also in the Actes of the Apostles, that the disciples which were at Antioche did fast and pray or euer they layed handes upon or sent furth Paul and Barnabas. Let us therefore, folowing the example of our sauiour Chryste and hys Apostles, firste fall to prayer or that we admit and sende furth thys person presented unto us, to the worke whereunto we trust the holy gost hath called hym.

¶ *And then shalbe said the Letany as afore in the order of Deacons. And after this place: That it maye please the to illuminate al Bishoppes &c. he shal saye.*

THAT it maye please thee to blesse this oure brother elected, and to sende thy grace upon hym, that he may duly execute the office whereunto he is called, to the edifying of thy churche, and to the honoure, prayse and glorye of thy name.

Aunswere. We beseche thee to heare us, good Lorde.

¶ *Concludyng the Letanye in the ende with this prayer:*

ALMIGHTIE God, geuer of all good thinges, whiche by thy holy spirit hast appointed diuerse orders of ministers in thy Church: mercifully behold this thy seruaunt now called to the worke and ministery of a Bishoppe, and replenishe him so with the trueth of thy doctrine and innocencie of lyfe, that both by worde and dede he maye faithfully serue thee in this office, to the glorye of thy name, and profite of thy congregacyon: Throughe the merites of our sauioure Jesu Christ, who liueth and reigneth with thee and the holy gost, worlde without ende. Amen.

¶ *Then the Archebishoppe sitting in a chaire, shal saye this to hym that is to be consecrated.*

BROTHER, forasmuch as holy Scripture and the olde Canons commaundeth, that we should not be hasty in laying on handes and admitting of any person to the gouernement of the congregacyon of Chryste, whiche he hath purchased with no lesse price then the effusion of his own bloud : afore that I admit you to this administracion whereunto ye are called, I wyll examine you in certayne articles, to thend the congregacion presente may haue a trial and beare witnes howe ye be mynded to behaue your self in the church of god. Are you perswaded that you bee truely called to this ministracion accordyng to the wyll of oure Lorde Jesus Chryste and the ordre of thys realme?

Aunswere. I am so perswaded.

The Archebishoppe. Are you perswaded that the holy Scriptures conteine sufficiently all doctryne required of necessitie for eternall saluacion throughe the faith in Jesu Christ? And are you determined with the same holy scriptures to enstruct the people committed to your charge, and to teache or mainteine nothyng, as required of necessitie to eternall saluacyon, but that you shalbe perswaded may be concluded and proued by the same?

Aunswere. I am so perswaded and determined by god's grace.

The Archbishoppe. Will you then faithfully exercise yourselfe in the sayed holy scriptures, and call upon god by prayer for the true understanding of the same, so as ye maye be able by them to teache and exhorte with wholesome doctryne, and to withstande and conuince the gainsaiers?

Aunswere. I wyl so doe, by the helpe of god.

The Archebishoppe. Be you ready with all faithfull diligence to banishe and driue away all erronious and straunge doctrine contrarye to God's word, and both priuately and openly to call upon, and encourage other to the same?

Aunswere. I am ready, the Lord beyng my helper.

The Archebishoppe. Will you deny all ungodlynesse, and worldly lustes, and liue soberly, ryghteously, and Godly in this worlde, that you maye shewe yourselfe in all thynges an example of good woorkes unto other, that the aduersary may be ashamed, hauing nothing to laye agaynste you?

Aunswere. I wyl so doe, the lorde beyng my helper.

The Archebishoppe. Will you maintaine and set forwarde (as much as shal lie in you) quietnesse, peace, and loue, emonge al men? And such as be unquiete, disobedyent, and criminous within your Diocesse, correcte and punyshe, accordyng to suche aucthoritie, as ye haue by God's word, and as to you shall bee committed, by the ordinaunce of thys realme?

Aunswere. I wyl so doe, by the helpe of god.

The Archebishoppe. Wil you shewe yourself gentle, and be

mercifull for Christ's sake, to poore and nedy people, and to al straungers destitute of helpe?

Aunswere. I wil so shewe myselfe, by god's helpe.

The Archebishoppe. Almightie god our heauenly father, who hath geuen you a good wil to doe al these thynges: graunte also unto you strength and power, to performe the same, that he accomplishing in you the good worke whiche he hath begon, ye maye be founde perfecte and irreprehensible at the latter daye: through Jesu Christ our Lord. Amen.

Then shalbe song or sayd, Come holy gost, *&c. as it is set out in the Order of Priests.*

That ended, the Archbishoppe shal say.

Lorde, heare our prayer.

Aunswere. And let our crie come unto thee.

¶ Let us praye.

ALMIGHTIE God and moste mercyfull father, whiche of thy infinite goodnesse, hast geuen to us thy onely and moste dere beloued sonne Jesus Chryste, to bee oure redemer and aucthoure of euerlastyng lyfe, who after that he had made perfect our redempcion by hys death, and was ascended into heauen, powred down his giftes abundauntly upon men, makyng some Apostles, some Prophetes, some Euangelistes, some Pastours and Doctours, to the edifying and makyng perfecte of his congregacion: Graunte, we beseche thee, to thys thy seruaunt such grace, that he maye euermore be ready to spreade abrode thy gospell, and glad tidings of reconcilement to god, and to use the authoritie geuen unto him, not to destroie, but to saue, not to hurt, but to helpe, so that he as a wise and a faithfull seruaunt, geuing to thy family meate in due season, may at the last daye be receiued into joye, throughe Jesu Christe our lorde, who with thee and the holy gost liueth and reigneth one God, worlde withoute ende. Amen.

¶ *Then the Archebishoppe and Bishoppes present shal lay theyr handes upon the head of the elected Bishop, the Archebishoppe saying.*

TAKE the holy goste, and remember that thou stirre up the grace of God, which is in thee, by imposicion of handes: for god hath not geuen us the spirite of feare, but of powere, and loue, and of sobernesse.

¶ *Then the Archebishoppe shall deliuer him the Bible, saying.*

GEUE hede unto readyng, exhortacyon and doctryne. Thinke upon these things conteyned in thys boke, be diligente in them, that the encrease comyng thereby maye be manifeste unto al men. Take hede unto thyselfe, and unto teachyng, and be diligente in doyng them: for by doing thys thou shalte saue

thyselfe and them that heare thee ; bee to the flocke of Christ a shepeherde, not a wolfe, fede them, deuoure them not, holde up the weake, heale the sycke, binde together the broken, brynge agayne the outcastes, seke the lost : Be so merciful, that you be not too remisse, so minister discipline, that you forgeat not mercye : that when the chief shepeheard shal come, ye may receiue the immarcessible croune of glorye, through Jesus Christ oure Lorde. Amen.

¶ *Then the Archbishoppe shal procede to the Communion, with whom the newe consecrated Byshoppe with other shall also communicate. And after the last Collecte, immediatly before the benediccion, shalbe sayed this prayer :*

MOSTE merciful father, we beseche thee to sende down upon thys thy seruaunt thy heauenly blessing, and so endue him with thy holy spirite, that he preachyng thy word, may not only be earnest to reproue, beseche, and rebuke with al pacience and doctyrne, but also maye be to suche as beleue an wholesome example in worde, in conuersacion, in loue, in faith, in chastitie, and puritie : that faythfully fulfyllyng hys course, at the latter daye he maye receiue the croune of righteousnesse, layd up by the lord, the righteous iudge : who liueth and reigneth, one god with the father and the holy gost, worlde without ende. Amen.

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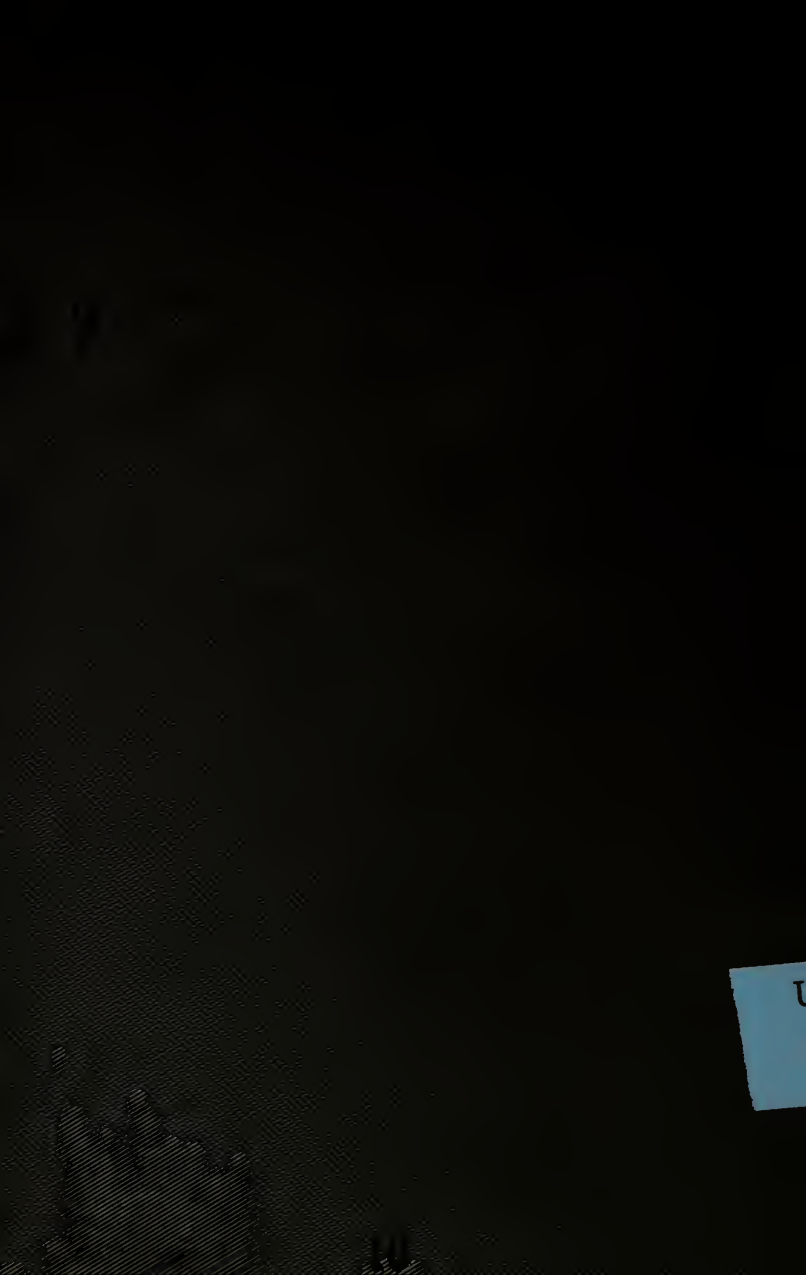
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